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church and the clergy ..



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Clerical Papers,
ON THE
MINISTERIAL DUTIES,
AND THE
Management of a Parish.

&c. &c. &c.

D.

THE LAWS AND USAGES

OF THE

Church and the Clergy.

ECCLESIASTICAL VESTMENTS,
OR THE ORNAMENTS OF THE MINISTER.

[Nos. XVII—XXIII.]

BY THE REV. W. H. PINNOCK, LL.D. CANTAB.

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TO THE LAWS AND USAGES

Affecting

ECCLESIASTICAL VESTMENTS, OR THE ORNAMENTS
OF THE MINISTER.

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The Ornaments of the Minister,

OR

THE ECCLESIASTICAL VESTMENTS.

DURING the progress of the Reformation, and for several succeeding years, the subject of *Ecclesiastical Vestments* continued a fruitful source of violent and angry controversy: a period of repose, however, ultimately followed as if by general consent, and lasted for the most part uninterrupted till within a few years ago, when the *Preaching Dress*—whether it should be the *Gown* or *Surplice*—revived the ancient warfare in all its unchristian bitterness and clamour. The storm may however be said to have spent itself, or rather, perhaps, to have been dispersed by means of a kind of compromise, leaving the practice adopted dependent upon the approval of the congregation; so that the effect has been, while giving partial sanction to a diversity of usage, to scatter abroad the elements of discord and disunion; and thus bequeath to posterity an heir-loom, as it were, of Vestimentary troubles. It was a remark of a chronicler of that time, “English Churchmen cannot much longer dispense with Copes;” (*Christian Remembrancer*, p. 619. Dec. 1842): and it already appears that some progress has been made in that direction; for at the present day we may occasionally see the Communion-Table decorated somewhat after the fashion of mediæval times; Clergymen adopting Vestments derived from

ante-Reformation usage; and Choristers, a modern introduction in Parish Churches, assuming the Albe, and scarlet Girdle. In short, the principle of *æstheticism*, as it has been expressively termed, has evidently taken root, and its growth is rapidly advancing day after day. Putting aside, for the present, the consideration of the propriety of these proceedings, the question which naturally thrusts itself upon us is,—By what *law* or *authority* are these changes sanctioned, and their continuance approved? This will be the subject of our present inquiry: and, to conduct it with any degree of satisfaction, it will be necessary not only to avail ourselves of such historical evidences as may help to elucidate the various points of doubt and difficulty that may present themselves, but likewise to recur in many instances to the older Canonists, and ancient Service Books, as well as to the existing usages of the Church of Rome.

Still, in discussing what our Liturgy terms the "*Ornaments of the Minister*," by which are understood the *Vestments* of the Clergy when performing the Divine Offices, we must, legitimately, have recourse to the same *Rubrical* and *Canonical* authorities, to which we have already referred as prescribing the "*Ornaments of the Church*," for our guidance as to the *Habits* required in the present age. And although we shall find that the "*Ornaments of the Minister*" are specified in the *Rubrics* acknowledged to be our rule in these matters—the *Rubrics*, that is to say, of the *first BOOK OF COMMON PRAYER* of EDWARD VI, (1549)—with far greater particularity than are the *Ornaments of the Church*; yet, it will be evident as we proceed, that not only does considerable discrepancy exist between the injunctions of these *Rubrics* and the requirements of the *Canons*, but that *customary usage*, as well as modern innovation, are, in many instances, completely at variance with both *Rubrical* and *Canonical* law.

It will be advantageous, doubtlessly, in our attempt to unravel the complexity in which the subject

of *Clerical Vestments* is involved, to arrange our remarks in something like methodical order. We propose therefore—

I. To consider the general question of the *Law* and *Authority* now binding upon us.

II. To furnish an authentic description of the various *Vestments*, which are legally prescribed, or customarily adopted. To which must necessarily be added supplemental remarks upon

III. The *Preaching Dress*:—and upon

IV. The *Ordinary Apparel* of Ministers.

I. *Of the Law, and Authority.*

In the ante-reformed Church, as we gather from various writers,* a distinctive Dress was assigned to each order of Ministers when exercising their several Ecclesiastical functions. The *full costume* included numerous habiliments, various in their colour, and rich and splendid in their material and ornament. They were put on and off with great ceremony; and at the robing of each *Habit* a benedictory prayer, illustrative of its symbolical use, was solemnly pronounced. Against these *Vestments*, which had been long associated in the minds of the people with the most superstitious reverence, the extreme Reformers uttered the strongest invectives, and maintained an open and

* The chief authorities consulted have been:—*Bona*, *Rerum Liturgicarum*; *Bingham's* *Antiq. of Christian Church*; *Durandus*, *Rituale Divinorum Officiorum*; *Du Cange*, *Glossarium ad Scriptores Mediæ et Infimæ Latinitatis*; *Ferrarius*, *de Re Vestitaria*; *Gavantus*, *Thesaurus Sacrorum Rituum*; *Gerbertus*, *Vetus Liturgia Alemannica*; *Goar*, *Rituale Græcum*; *Georgius*, *Trattato sopra gl' Abiti Sacri*; and *De Liturgia Rom. Pont.*; *Martene*, *de Antiq. Ecclesie Ritibus*; *Picart's*, *Ceremonies Religieuses*; *Pugin's* *Glossary of Eccl. Ornament*; *Rock's* *Hierurgia*; *Strutt's* *English Dresses*; *Sham's* *Dresses and Decorations of the Middle Ages*; *Wilkin's* *Concilia*; and *other modern Works*.

unflinching warfare. Controversies were induced; divisions fostered; and party violence inflamed; whence arose the Rubrical changes, and conflicting Canons and Injunctions, which are said to affect us at the present day, and which we are now about to discuss.

It is important, perhaps, that we lay before the Reader at the outset a list of the Ecclesiastical Garments, which will come under our observation, and which are so fraught with objections, and so rife with cavils and disputes.

Beginning with the EPISCOPAL *Vestments*, we find that these *Habits* appertained as well to ARCHBISHOPS as to BISHOPS, with the few exceptions mentioned below. They were:—

(1) The *Buskins*, and *Sandals*; (2) the *Amice* or *Amyt*; (3) the *Albe*; (4) the *Girdle* with the *Subcingulum* or *Sash*; (5) the *Pectoral-Cross*; (6) the *Stole*, pendent, not crossed; (7) the *Tunic*; (8) the *Dalmatic*; (9) the *Maniple*; (10) the *Gloves*; (11) the *Chasuble*; (12) the *Mitre* with the *infulæ* or *bands*, and either simplex, aurifrigiata, or pretiosa; (13) the *Ring*; (14) the *Pastoral-Staff*; (15) the *Rocket*; (16) the *Cappa Magna*; (17) the *Cope*; (18) the *Gremial*.

An ARCHBISHOP had in addition, the *Pall*; and, instead of the *Pastoral-Staff* (a *Crook*), he carried the *Crozier* (or *Cross-Staff*.)

Of the above *Vestments* many were worn together to indicate that with the *Episcopate* were incorporated all the inferior orders of the Ministry.

The assumption of these *Habits* is thus described in the *Pontifical* (*ad Usum Sarum*)—‘Modus induendi Pontificem (or Episcopum) ad sollemniter celebrandum: primo veniat Pontifex ante altare, vel alibi, ubi dispositum fuerit: et prostratus breviter oret. Et surgens ponet se ad cathedram, et statim incipiantur Psalmi consueti: “Quam dilecta” &c. Interim Ministri vel Domicelli caligas cum sandalis secrete extenso superiori indumento ei subministrent. Deinde manutergium cum aqua ad lavandum deportent. Postea exuat cappam et induat amictum, albam, et stolam; et reliquias circa collum, ac deinceps tunicam, dehinc dalmaticam, et manipulum. Et tunc consedendo chirothecas manibus imponat, et annulum pontificalem magnum, una cum uno parvo strictiori annulo ad tenendum fortius superimponat. Et sudarium retortum in manu recipiat, ad faciem extergendam. Et sic sedendo post Psalmos infra scriptos orationes sequentes consuetas perdicat. Et cum hora fuerit,

'surgat et casulum induat, et mitram capiti imponat, et baculum pastoralem in manu sua sinistra assumat, curvatura baculi ad populum conversa, cujus contrarium faciaut ministri tenendo baculum vel portando. &c.—MASKELL'S *Ancient Lit. of Church of England*, p. 151, 185.

What the *Vestments* of an English ARCHBISHOP formerly were may be learned from the account of those discovered on the body of BECKETT when exhumed. After a description of the under-garments, it proceeds:—'Et supra hæc, in ipso eodem in quo ordinatus fuit vestimento, alba quæ Græce poderis dicitur, superhumerali simplici, chismaticâ, mitra, stola, mappula: supra quæ habuit Archiepiscopaliter tunicam, dalmaticam, casulam, pallium cum spinulis, calicem, chirothecas, annulum, sandalia, pastorem baculum; quo consuetum est more, quo dignum est honore.' (*Vita. A. W. Stephanide*),—MASKELL'S *Monumenta Ritualia*. III. cxxxviii.

The PRIEST'S *Vestments* were:—(1) The *Amice* or *Amyt*; (2) the *Albe*; (3) the *Girdle*; (4) the *Maniple*; (5) the *Stole*; (6) the *Chasuble*, (7) and the *Cope*. This, says MASKELL, is the order in which they were put on, adding:—'A good arrangement which without repetition would give us the sum of the information which is dispersed in very numerous volumes is still to be desired.... Full information about.... *Ecclesiastical Vestments* is to be collected (without mentioning rarer works) from Gavantus, Cardinal Bona, Durand, Du Cange; and of modern writers, Dr. Rock's *Hierurgia*, and Mr. Pugin's *Glossary*.' (*Ancient Lit. of Church of England*, p. 150. See also the Office "Ad Degradandum Sacerdotes" from the Exeter 'PONTIFICAL' in that author's *Monumenta Ritualia*. III. p. 324.).

MR. A. W. PUGIN, describing the *Priestly Habits* of the Roman Church, observes:—'The *Vestments* in which the Priest says Mass are the following:—the *Amice*, *Albe*, *Girdle*, *Stole* crossed on the breast, *Maniple*, and *Chasuble*. In the administration of other Sacraments the Priest wears a *Surplice*, and *Stole*: the colour of the *Stole* varying. A *purple Stole* is worn during the first part of the Baptismal Service, till after the Exorcisms, and then it is changed for a *white* one. A *purple Stole* is also worn for the Sacrament of Penance; and in that of Extreme Unction. In Matrimony, the *Stole* is *white*. In the place of the *Surplice*, in the above functions, the *girded Albe* was worn till lately; and is still permitted by the Rubric. The *Albes* so worn were enriched with Apparels, At Vespers; and at Benedictions; as also in Processions, as in Funerals, the PRIEST is vested in a *Cope*, over an *Albe* or *Surplice*. At the Blessing of the Holy Oils, in the Procession ou Corpus Christi, and at Ordinations, the assisting PRIESTS use *Chasubles*. The *Stole* is used also for Preaching, when it follows the colour of the day; for Churching of Women, it is *white*; and for all Priestly functions, the *Stole* is worn. It is in accordance with the rule of the Church, that PRIESTS should never quit the Ecclesiastical habit, but wear the *Cassock* and the *tonsure* whenever they appear in public.' (p. 176).—*Glossary of Ecel. Ornament and Costume*

The DEACON's *Vestments* were:—(1) the *Amice* or *Amyt*; (2) the *Albe*; (3) the *Girdle*; (4) the *Maniple*; (5) the *Stole*; (6) the *Dalmatic*; (7) and the *Chasuble*.

MR. A. W. PUGIN, speaking of the *Dress* worn by DEACONS, says:—"From an early period we find, that in Africa, in the 4th century, the Deacons wore an *Albe*, in the functions of their ministry. A CANON of the *Council of Carthage* A. D. 398, orders:—"That the DEACON wear an *Albe* only at the time of the 'Offer-tory,' or the 'Lesson.' In Spain, in the 6th and 7th centuries, the DEACONS had not begun to wear *Dalmatics*, but *Albes* only. The ancient *Ordo Romanus* has these words: "The DEACONS, before they come before the Altar, put off their *Chasubles* in the *Presbyterium*." The *Chasuble*, as AMALARIUS remarks, belonged generally to all Clerics. Therefore in the 8th century, wherever it was not the received custom for the DEACONS to wear the *Dalmatic*, they used the *Chasuble*. Before the 9th century, it had become customary in some places, for DEACONS, who had the privilege of the *Dalmatic*, not to wear it in Advent; at which season they wore the *Chasuble* instead; putting this off, however, when about to read the Epistle or Gospel, or minister to the Priest, and serving in their *Albe*, *Maniple*, and *Stole*.... The *Vestments* now generally worn by DEACONS are the *Amice*, *Albe*, *Maniple*, *Stole*, and *Dalmatic*. The *Stole* is worn over the left shoulder, and fastened under the right arm. The *Dalmatic* is changed for the *Chasuble* in Lent and Advent; and according to the Roman custom, this *Chasuble* is ordered to be rolled up and worn like the *Stole*, when the DEACON sings the Gospel, or ministers at the Altar. Instead of this, a broad purple *Stole* has been substituted: probably in consequence of the stiff materials of which modern *Chasubles* are made, and which are inconsistent with the observance of the *Ruhric*." (p. 108.)*—*Glossary of Eccl. Ornament and Costume*.

* * The *Vestments* of the minor Orders of the ante-Reformed Church, viz. the *Subdeacon*, *Acolyth*, *Exorcist*, *Lector*, and *Ostiarius*, hardly fall within the range of our pages; yet as these Orders are still existing in the Roman Church, and a cry is made amongst

* It may be remarked that the *Vestments* above enumerated are adopted at this day by the "*Irvingites*", or, as they term themselves, the '*Apostolic Church*,' as may be seen at their Place of Worship in *Gordon Square*, LONDON.—The '*Angel*,' and the '*Elder*' when his representative, wear at the Ordinary Services, a *white Albe*, *white Girdle*, *purple Stole*, and *purple Cope*. At the Sacrificial Service, instead of the *Cope*, the Celebrant, of whatever rank, and his Assistants likewise, wear *white Chasubles*, and *white Maniples*. The '*Prophet*' wears a *white Albe*, *white Girdle*, and *azure Stole*; the '*Evangelist*' the same, but with a *red Stole*; the '*Pastor*' the same, but with a *white Stole*. Frequently a *Surplice* is worn instead of the *Albe*, and the under dress is generally a *black silk* or *stuff Cassock*. Ministers, when not officiating, wear *white Rochets*. These *Vestments* are more or less ornamented with lace, and needlework of any fanciful device. The Choir wear *white Dalmatics*.

ourselves for the appointment of some assistant Cleric inferior to the Deacon to aid in the pastoral duties of large Parishes, we may at some future time, perhaps, briefly describe them.

We also learn from the Decrees of early English Councils, that the Clergy were required when attending *Synods*, as well as when performing the Divine Offices of the Church, to appear in their *Ecclesiastical Vestments*.

The following injunctions on this point are quoted by MR. MASKELL in his '*Monumenta Ritualia*.'—

A. D. 1270.—'Concilium BUDENSE Episcopis, et Abbatibus mitræ privilegio donatis *superpelliceum, stolum, pluviale*, et *mitram* assignat; Prælati inferioribus, *superpelliceum, stolum*, et *pluviale*: Parochiis, et Presbyteris cæteris *superpelliceum et stolum*: Monachis *stolum* duntaxat.'

A. D. 1280. 'Synodus COLONIENSIS. (Can. xix), *Albam, stolamque* prioribus, Archipresbyteris, et Decanis ruralibus tribuit: Parochiis solum *superpelliceum*.'

A. D. 1284. 'Synodus NEMAUSENSIS, Parochiis solum *superpelliceum* in Synodo Paschali, *Cappas rotundas* in Synodo S. Lucæ permisit. In aliis Synodis non minus conspicuum est in sacris vestibus discrimen, quibus sacri veri in Conciliis utebantur.'—(Vol. I. p. cclxxix.)

There is, however, an important *Constitution* of ABP. WINCHELSEY'S, agreed upon at Merton, A. D. 1305., which demands our especial consideration before entering upon the requirements of the Rubrics and Canons of the Reformed Church, from the fact of the BR. OF EXETER (*Dr. Phillpotts*), and others, maintaining that it is *still of legal force*; and which, indeed, if carried out, would materially interfere with existing usages. This *Constitution* not only defines what are the necessary Ornaments of the Church and its Ministers, but imposes upon the Parishioners the *cost of providing* them. It is thus given in LYNDWOOD:—

'Ut Parochiani Ecclesiarum nostræ Cantuariensis Provinciæ sint de cætero certiores de defectibus ipsos contingentibus, ne inter Rectores et ipsos ambiguitas generetur temporibus successivis, volumus de cætero et præcipimus, quod teneantur invenire omnia inferius annotata, viz. Legendam &c.... Vestimentum principale cum Casula, Dalmatica, Tunica, et cum Capa in Choro cum omnibus suis appendiciis,* Frontale ad magnum Altare cum tribus Tuellis, tria superpellicia, unum Rochetum, Crucem processionalem,' &c.—LYND. Const. l. 3. t. 27. p. 257. (WILKINS' Conc. ii. 280. GIBSON'S Cod. 200; MASKELL'S Mon. Rit. I. cclxviii.).

*. * According to LYNDWOOD'S *Gloss* :—"Appendiciis:" 'Se. 'Amictibus, albis, cingulis, manipulis, et stolis.' (An *Amyt*, *Albe*, *Girdle*, *Maniple* and *Stole*.) See also HART'S *Ecc. Records*. p. 294.

But we will quote in full the translation of DR. BURN, who prefaces it with the remark, that since the Reformation the Ornaments enumerated in this *Constitution* 'are for the most part obsolete: but 'nevertheless, as they frequently occur in our Books 'it may be proper not to pass them altogether unnoticed':—

"The *Parishioners* shall find at their own charge these several "things following: a Legend, an Antiphonar, a Grail, a Psalter, a "Tropar, an Ordinal, a Missal, a Manual, the *Principal Vestment*, "with a *Chesible*, a *Dalmatic*, a *Tunic*, with a *Choral Cope*, and "all its appendages, a *Frontal* for the great Altar, with three "Towels, three Surplices, one *Rochet*, a Cross for Processions, Cross "for the Dead, a Censer, a Lanthorn, an Hand-Bell to be carried "before the Body of Christ in the Visitation of the Sick, a Pix for "the Body of Christ, a decent *Veil* for Lent, Banners for the "Rogations, a Vessel for the Blessed Water, on Osculatory, a "Candlestick for the Taper at Easter, a *Font* with a lock and key, "the Images in the Church, the chief Image in the Chancel, the "reparation of the body of the Church within and without as well "in the Images as in the glass windows, the reparation of Books "and Vestments whenever they shall need."—*Ecc. Law*. Phil. i. 374. b.

*. * The Books, however, mentioned in this *Constitution* are forbidden to be used by the Statute 3 & 4 *Edw. VI. c. 10.* (1549) passed —'for abolishing and putting away all Antiphoners, Missals, 'Grailes, Processionals, Manuals, Legends, Pies, Portuasses, Primers, Couchers, Journals, Ordinals, or other Books or Writings 'whatsoever heretofore used for Service of the Church.'

MR. CRIPPS (*Barrister-at-law*) also cites this *Constitution*, adding :—"It will be obvious that the things here enumerated were 'not applicable to the Reformed religion; an alteration consequently 'took place, and the Goods and Ornaments of the Church were 'settled by authority of Parliament in the year 1548, the 2nd year 'of the reign of Edward VI.' (p. 415.)—*Laws Rel. to the Church and the Clergy*.

The authority upon which the argument rests, that this *Constitution* of ABP. WINCHELSEY has legal force at the present day, is the Statute, 25 *Hen. VIII. c. 19.*, which thus reads :—

'Such CANONS, CONSTITUTIONS, ORDINANCES, and SYNODALS 'Provincial, being already made, which be not contrariant or 'repugnant to the Laws, Statutes, and customs of this Realm, nor 'to the damage or hurt of the King's prerogative Royal, shall 'now still be used and executed as they were afore the making of 'this Act, till such time as they be viewed, searched, or otherwise 'ordered and determined by the said two and thirty persons &c.'— 25 *Hen. VIII. c. 19. s. 7.*

* * This *Commission* was never effective, although revived in the succeeding reign (by 3 & 4 *Edw.* VI. c. 11, 1549); and 'as no such review has yet been perfected, upon this *Statute* (25 *Hen.* VIII.) now depends the authority of the *Canon Law* in England.'* —(BLACKSTONE, 1 *Com.* 83.)

This Act (25 *Hen.* VIII.) was repealed by 1 & 2 *Ph. & Ma.* c. 8.; yet having been revived by 1 *Eliz.* c. 1, it is now in force.

BP. COSINS (*ob.* 1672.), speaking of these Ornaments, says:—'which by former laws, not then (2nd year of *Edw.* VI.) abrogated were in use by virtue of the *Statute*, 25 *Hen.* VIII., and for them the *Provincial Constitutions* are to be consulted, such as have not been repealed, standing then in the 2nd year of King Edward VI., and being still in force by virtue of this Rubric and Act of Parliament.'—NICHOLLS' *Add. Notes.* p. 17.

The BISHOP OF EXETER (*Dr. Phillpotts*), in his judgment in the *Helston* case, Oct. 23rd, 1844—where the REV. W. BLUNT was charged, among other things, with *preaching in a Surplice*—appears to base his argument with respect to the authority of the *Constitution* of ABP. WINCHELSEY, on this very *Statute*. After giving a brief history of the Rubric bearing upon the Vestments to be used in the Communion Service, the Bishop thus proceeds:—'From this statement it will be seen, that the *Surplice* may be objected to with some reason; but then it must be because the law requires the *Albe*, and the *Vestment*, or the *Cope*.' Why have these been disused? Because the *Parishioners*—that is, the *Churchwardens*, who represent the *Parishioners*—have neglected their duty to provide them; for such is the duty of the *Parishioners* by the plain and express *Canon law* of England. (*GIBS. Cod.* 200.) True, it would be a very costly duty, and for that reason, most probably, Churchwardens have neglected it, and Archdeacons have connived at the neglect. I have no wish that it should be otherwise. But, be this as it may, if the Churchwardens of *Helston* shall perform this duty, at the charge of the Parish, providing an *Albe*, a *Vestment*, and a *Cope*, as they might in strictness be required to do, (*GIBS. Cod.* 201), I shall enjoin the Minister, be he who he may, to use them. But until these Ornaments are provided by the *Parishioners*, it is the duty of the Minister to use the Garment actually provided by them for him, which is the *Surplice*. The *Parishioners* never provide a *Gown*, nor, if they did, would he have a right to wear it in any part of his ministrations. For the *Gown* is nowhere mentioned or alluded to in any of the Rubrics. Neither is it included, as the *Albe*, the *Cope*, and three *Surplices* expressly are, among "the furniture and Ornaments proper for Divine Service," to be provided by the *Parishioners* of every Parish. *GIBS. Cod.* ubi supra.'—(Quoted in STEPHENS' *Eccl. Statutes.* p. 2050.)

* In the opinion of Judge COLERIDGE, as observed in his decision in *DR. HAMPDEN's* case, (*Reg. v. Canterbury Abp.*, 1848), this clause refers to the Domestic Canon Law comprising the *Legatine Constitutions* of Otho, (1220) and Othobon (1268), edited by John de Athona, and the *Provincial Constitutions* made in the Convocations of Canterbury from the time of Langton (1201) to Chichele (1443), and which are collected by Lyndwood.

THE REV. C. BENSON (late *Master of the Temple*) answers the argument of the BP. OF EXETER in these words:—"I confess that 'I cannot follow the Bishop in this conclusion; for it may be 'doubted, first, whether the *Constitution* of ABP. WINCHELSEY, to 'which he refers, and which relates to *Popish Garments* as they 'were used more than 200 years before the Reformation, could be 'enforced upon Churchwardens, in the present day, by process of 'law.' 'It is also to be remarked, that the Convocation of 1603 in 'making regulations for the *provision* of "things appertaining to 'Churches," never alludes to the necessity for the provision of 'any such Vestments as *Albes*, and *Copes*. Therefore, those Vestments need no longer, perhaps, be provided for the Minister by 'the Churchwardens, whose duty in that respect is, henceforth, 'confined to furnishing a *Surplice*, the only Habit mentioned in 'the 58th CANON.' (p. 44.)—*The Rubrics and Canons Considered*.

The *rejoinder* to this opinion, we transcribe as follows from STEPHENS' *Eccl. Statutes*—"If the Act of Uniformity requires that the '*Cope* be worn, its having been a *Popish garment* does not make it 'less requisite. And as the Constitution which requires the 'Churchwardens to provide it, is one of the Canons 'not contrariant nor repugnant to the Laws, Statutes, and Customs of this 'realm,' it is still part of our Canon Law. 25 Hen. VIII. c. 19. s. 7. 'If, however, the Canon be not binding, there is no way of providing the *Cope*, or of enforcing the use of it; and so the *Surplice* ' (to be provided at the charge of the Parish) must be worn in 'preaching the Sermon in the Communion Service: 58 CAN. 1603"—*Ex. relat. BP. OF EXETER.*—(p. 2050. Note.)

THE REV. W. MASKELL says:—"Two points are to be remembered with regard to this *Constitution*, and the *Gloss* of the Canonist (LYNDWOOD); that it has reference only to those *Ornaments* and '*necessary Furniture* which upon their parts the *Parishioners* 'were bound to provide, leaving without further specification, 'other things which would fall upon the *Incumbents*: and that 'some of these, so declared to be necessary, must have been so 'only with a distinction had between the means and wants of small 'and large Parishes: such for example, as the *three Surplices*, 'which would not be required except in Parishes to which were 'attached also the full number of Priest, Deacon, and Subdeacon.'—*Monumenta Ritualia*. I. cclxxii.

THE *Constitution* of ABP. WINCHELSEY does not impose upon the Parishioners the provision of Vestments for the *Assistant Clerics*, for the same Council of Merton directs with respect to them:—

"Quod debeant interesse Cancellis Matutinis, Vesperis, et aliis 'Divinis Officiis, horis debitis, induti *Superpellicis*, de quibus 'propriis expensis sibi providebunt.'—WILKINS' *Conc.* ii. 281.

At a later date, it appears that only *two Vestments* were to be provided by the Parishioners. A *Constitution* of ABP. REYNOLD (cir. 1322) directs, that:—"Archdeacons shall take care that the Clothes of the Altar 'be decent and in good order, that the Church have fit Books both 'for Singing and Reading, and at least *two Sacerdotal Vestments*.' (LYNDW. 52.)—BURN'S *Eccl. L. Phil.* i. 367. c.

Thus matters stood at the accession of EDWARD VI, when the reformatory spirit of the age,—determined on renouncing the corruptions and authority of the Church of Rome,—began with superseding the old Service Books. For this purpose, the 2nd year of that prince (A. D. 1548), witnessed the compilation of a *new* BOOK OF COMMON PRAYER, known as the *First Liturgy* of EDWARD VI.; and by an express Act of Parliament, (2 & 3 *Edw.* VI. c. 1, A. D. 1548-9.) conformity to its rules and ordinances was enjoined upon the nation at large. The Statute enacted as follows :—

‘That all and singular Ministers in any Cathedral or Parish Church or other place within....the King’s dominions, shall from and after the Feast of Pentecost next coming (*Whitsunday* June 9th, 1549) be bounden to say and use the Mattens, Evening-song, celebration of the Lord’s Supper commonly called the Mass, and Administration of each of the Sacraments, and all their common and open Prayer in such *order* and *form* as is mentioned in the same Book, and *none other or otherwise.*’—2 & 3 *Edw.* VI. c. 1. s. 1. (See *supra*. p. 272.)

Our business now, therefore, is to consider how far *we* at this day are concerned with the *First Liturgy* of EDW. VI. The authority universally acknowledged to have the force of *Statute law*, in regulating the rites and Ceremonies of the Church of England, is our present Liturgy, “THE BOOK OF COMMON PRAYER” of the 13 & 14 *Car.* II. (1661-2). In this Book we have a Rubric standing immediately before “THE ORDER FOR MORNING AND EVENING PRAYER,” which thus directs :—

(a) ¶. ‘*And here is to be noted that such Ornaments of the Church and of the Ministers thereof, at all times of their Ministration shall be retained, and be in use, as were in this Church of England, by the authority of Parliament in the second year of the Reign of King Edward the Sixth.*’ (1662).—Present Book of Common Prayer.

It is much to be regretted that these ‘Ornaments’ were not fully described in this Rubric : it was certainly contemplated at the time of the *Revision*, as we may gather from the following remark :—

* BP. COSINS (*ob.* 1672), at the period of the *last Review*, drew up certain "Particulars"* for consideration with respect to the BOOK OF COMMON PRAYER; among which was one (No. XIX) on this very Rubric as it appeared in the Liturgy preceding. He says:—"But what those Ornaments of the Church and of the Ministers were, is not here specified, and they are so unknown to many, that by most they are neglected. Wherefore it were requisite, that those Ornaments used in the 2nd year of king Edward should be here particularly named and set forth, that there might be no difference about them."—NICHOLLS' *Add. Notes*, p. 67.

However, we are distinctly referred by the Rubric of our own Prayer-Book, as most authorities are agreed, to the *First Liturgy* of EDWARD VI.,—established, as we have seen, by authority of Parliament, (by 2 & 3 *Edw.* VI. c. 1. A. D. 1548-9) in the *second year* of the reign of that Prince. (See *supra* p. 805),—for guidance with respect to the "Ornaments of the Minister." Still, there are many writers who affirm, that the directions of this Liturgy of EDWARD are to be received with limitations; from such being implied in the Rubric of the PRAYER BOOK of ELIZABETH (of 1559.). This will appear as we proceed.

The following opinions may now be adduced in confirmation of what has been just advanced relative to the force of the Rubrics of the *Liturgy* of 1549

DR. NICHOLLS (*ob.* 1712), after quoting the present *Rubric* (a) of 1662, observes:—"But no Ornaments particularly mentioned; it is necessary to enquire, What they are? If we have recourse to this Act, we shall find it there enacted, "*That all and Singular Ministers,*" &c." (quoted at p. 805.). . . . "So that by this Act we are sent to enquire into the *Rubrics* of king Edward's *First COMMON PRAYER BOOK*, for the *Habits* in which Ministers are to officiate."—*Com. Prayer* in loco.

DR. BENNET (*ob.* 1728) says:—"Tis notorious, that by those *Ornaments* of the Church and of the Ministers thereof, at all times of their Ministration, which were in this Church by the authority of Parliament in the 2nd year of King EDWARD VI, we

* NICHOLLS states:—"Whether or no these observations were drawn up by MR. COSINS before the Restoration of king CHARLES, or afterwards upon the last Review of the C. P., I cannot say, but this is plain, that those Reviewers had very great regard to these Remarks, they having altered most things according as was therein desired: and it is probable, that they were laid before the Board, BP. COSINS being one of the principal Commissioners."—*Add. Notes*, p. 67.

'are to understand such as were prescribed by the *First COMMON PRAYER BOOK* of that Prince.' (p. 2).—*Paraphrase on Book of Com. Prayer.*

ARCHDEACON SHARP, however, says:—"There was one sentence at the end of this Rubric left out at the Restoration, which would have explained it more fully. The words are these, "*According to the Act of Parliament set in the beginning of this Book.*" (This was the Act of Uniformity of ELIZABETH I *Eliz. c. 2.*). And these words will lead us to the proper *limitation* of this 'Rubric.' (p. 65).—*On Rubrics and Canons.* Charge. A. D. 1734.

WHEATLY (*ob.* 1742) follows DR. NICHOLLS, observing:—"To know what they (the *Ornaments*) are, we must have recourse to the Act of Parliament here mentioned, viz. in the 2nd year of the reign of king Edward VI; which enacts "*That all and singular Ministers*" &c.' (quoted in p. 805)... So that by this Act we are again referred to the *First COMMON PRAYER BOOK* of king Edward VI, for the *Habits* in which Ministers are to officiate; where there are two Rubrics relating to them, one prescribing what *Habits* shall be worn in all public Ministrations whatsoever,* the other relating only to the *Habits* that are to be used at the '*Communion-Table.*'—(He here quotes the Rubrics (b). (c.) (d.) given below, adding:)—"These are the *Ministerial Ornaments* enjoined by our present Rubric." (p. 98).—*Rat. Ill. of B. of Com. Prayer.*

Of later date are the following writers, who maintain the existing authority of EDWARD'S *First Book*.

The REV. C. BENSON (late *Master of the Temple*) remarks:—"Nothing can well be more precise than this language.... The Rubric speaks as distinctly of the *Ornaments of the Minister* himself, as of the Church and Table where he is to Minister, and we are under no necessity of supposing because we can clearly show what these Ministerial Ornaments were' (p. 17, 18).... And when commenting upon the *Vestments* used at the Communion Service, he remarks:—"The *First Book* of EDWARD VI. is, upon this matter, our present guide, because we are commanded, in our own Liturgy, to use such *Habits* as that *First Book* prescribes." (p. 43).—*Rubrics and Canons Considered.*

The REV. W. GOODE observes:—"I shall at once admit my conviction that the Rubric on *Ornaments* at the commencement of the Prayer Book, legalizes the *Ornaments* sanctioned by the '*First PRAYER BOOK* of Edward VI.' (p. 29).—*Ceremonial of Ch. of England.*

The REV. W. PALMER, quoting this Rubric, (a) states:—"This refers to the *Act of Uniformity* passed in that year, authorizing

* WHEATLY'S remark, "*in all public Ministrations whatsoever,*" will be found, by a reference to those Rubrics, to embrace far too wide a range.

"THE BOOK OF COMMON PRAYER," &c. And that Book contains the following directions relative to the subject.' (Here are transcribed the *Rubrics*. (b.) (c.) (d.) (e.) below).—*Orig. Lit.* ii. 396.

The REV. E. SCOBELL, after citing the *Rubric* (a), remarks:—
 'The *First Prayer Book* of EDWARD, therefore, which was published in the 2nd year of his reign by and with the authority of an Act of Parliament, passed Jan. 21, 1549, contains the testimony of every thing required, and is our primary authority upon these points; and one thing is certain, that nothing forbidden, or not allowed, in 1549, can possibly be adopted now: and that no *Ornament* of Church or Minister can be now legal, however subsequently introduced or sanctioned prior to our present Act of Uniformity, but such things as were used in the 2nd year of Edward VI: their having been used then is an inevitable condition.' (p. 35).—*A Few Thoughts on Church Subjects*.

In "POPULAR TRACTS" No. II. we read:—'The "*Authority of Parliament*" referred to in the above *Rubric* is the *Statute* 2 & 3 Edm. VI. c. 1, which establishes and enforces the *First PRAYER BOOK* of that monarch. By reference therefore to this Book we shall ascertain what are the *Ornaments of the Ministers* of our Church which ought still to be in general use among them.' (p. 2).—Pub. by A. Holden, Exeter.

We will now proceed to quote the *Rubrics* of the *First Liturgy* of EDWARD VI, beginning with the one placed at the end of the 'COMMUNION SERVICE,' headed, "*Certain Notes for the more plain Explication and decent Ministration of things contained in this Book.*" This *Rubric* prescribes the *Vestments* to be worn by the Clergy in the generality of their ministrations. It thus reads:—

(b) 'In the saying or singing of MATINS and EVENSING, BAPTIZING and BURYING, the Minister in Parish Churches and Chapels annexed to the same shall use a Surplice.

'And in all Cathedral Churches and Colleges, the Archdeacons, Deans, Provosts, Masters, Prebendaries, and Fellows, being Graduates, may use in the Quire beside their Surplices such Hoods as pertaineth to their several Degrees, which they have taken in any University within this Realm.

'But in all other places every Minister shall be at liberty to use any Surplice or no.

'It is also seemly that Graduates when they do Preach should use such Hoods as pertaineth to their several Degrees.' (1549).—KEELING, 356.

. Here we have the *Surplice* enjoined for ordinary Ministrations; and a *Hood* for Graduates when in the Quire of Cathedrals and in Colleges, and when Preaching.

The next Rubric directs what *Habits* BISHOPS are to wear in all their public Ministrations.

- (c) ‘*And whensoever the BISHOP shall celebrate the Holy Communion in the Church, or execute any other public ministration, he shall have upon him beside his Rochette, a Surplice or Albe, and a Cope or Vestment, and also his Pastoral-Staff in his hand, or else borne or holden by his Chaplain.*’ (1549)—KEELING. 357.

. The *Habits* thus directed to be worn by BISHOPS are a *Rochette*, a *Surplice*, an *Albe*, a *Cope* or *Vestment*, and a *Pastoral-Staff*.

At the *Administration of the Lord’s Supper* it is required by a Rubric in the same Liturgy, at the beginning of the Office for the “*HOLY COMMUNION*,” that the ‘celebrating Priest,’ and assisting Clergy, shall use special Vestments. Thus:—

- (d) ‘*Upon the day and at the time appointed for the Ministration of the HOLY COMMUNION the Priest that shall execute the holy ministry shall put upon him the Vesture appointed for that Ministration, that is to say, a white Albe plain, with a Vestment or Cope. And where there be many Priests or Deacons, there so many shall be ready to help the Priest in the ministration, as shall be requisite: And shall have upon them likewise the Vestures appointed for their ministry, that is to say, Albes with Tunicles. Then &c.*’ (1549)—KEELING. 167.

. Here the chief Minister is ordered to wear an *Albe* with a *Vestment* or *Cope*; and his Assistants, *Albes* with *Tunicles*.

When there is *no Administration*, the Officiating Clergyman is directed by another Rubric at the end of the Communion Office to wear, when reading the *Ante-Communion Service*, an *Albe* or *Surplice*, with a *Cope*. Thus:—

- (e) ‘*Upon Wednesdays and Fridays the ENGLISH LITANY shall be said or sung, &c.....And though there be none*

'to communicate with the Priest, yet these days (after the
'*LITANY ended*) the Priest shall put upon him a plain *Albe*
'or *Surplice* with a *Cope*, and say all things at the Altar
'(appointed to be said at the celebration of the *Lord's Supper*)
'until after the *Offertory*. And then shall add one or two of the
'*Collects* aforewritten, as occasion shall serve by his discretion.
'And then turning him to the People shall let them depart
'with his accustomed *Blessing*.

'And the same order shall be used all other days
'whensoever the People be customarily assembled to pray in
'the Church, and none disposed to communicate with the Priest.'
(1549).—KEELING 229. 231.

Such are the requirements of the *First LITURGY* of EDWARD VI, to which we are referred by the *Rubric* of our present BOOK OF COMMON PRAYER, with respect to the '*Ornaments of the Minister*;' and the *Vestments* therein prescribed are:—

For BISHOPS:—The *Albe*, *Cope*, *Rochette*, *Surplice*, *Vestment*,
and *Pastoral-Staff*.

For the *Inferior CLERGY*:—The *Albe*, *Cope*, *Hood*, *Surplice*,
Tunicle, and *Vestment*.

The application of these *Vestments* to the several Offices of the Liturgy will be treated under distinct heads after the authority of the above *Rubrics* has been established. In the mean time, we may gather from the following remarks, why these *Habits* were retained:—

BP. BURNET (*ob.* 1715) observes upon the framing of the *First Liturgy*:—'The Reformers having thus considered the corruptions of the former Offices, were thereby better prepared to frame new ones. But the Priests had officiated in some *Garments*, which were appropriated to that use (of *Sarum*), as *Surplices*, *Copes*, and other *Vestments*; and it was long under consideration whether these should continue. It was objected, that these *Garments* had been parts of the train of the Mass, and had been superstitiously abused, only to set it off with the more pomp. On the other hand it was argued, that as *white* was anciently the colour of Priest's *Garments* in the Mosaical Dispensation, so it was used in the African Churches in the 4th century: and it was thought a natural expression of the purity and decency that became Priests: besides, the Clergy were then generally extreme poor, so that they could scarce afford themselves decent clothes;

'the people also, running from the other extreme of submitting too much to the Clergy, were now as much inclined to despise them, and to make light of the holy function; so that if they should officiate in their own mean Garments, it might make the Divine Offices grow also into contempt. And therefore it was resolved to *continue the use* of them; and it was said, that their being blessed, and used superstitiously, gave as strong an argument against the use of Churches and Bells; but that St. Paul had said, "That every creature of God was good;" and even the meat of the sacrifice offered to an idol, than which there could be no greater abuse, might lawfully be eaten; therefore they saw no necessity, because of a former abuse, to throw away *Habits* that had so much decency in them, and had been formerly in use.'—*Hist of the Ref. Nares' Ed. Vol. ii. 120.*

WHEATLY (*ob.* 1742), after describing the above Vestments, thus observes in similar words to those of BP. COSINS, (*see postea*):— 'These are the Ministerial *Ornaments* and *Habits* enjoined by our present Rubric, in conformity to the first practice of our Church immediately after the Reformation; though at that time they were so very offensive to CALVIN and BUCER, that the one in his Letters to the Protector, and the other in his censure of the English Liturgy, which he sent to ABP. CRANMER, urged very vehemently to have them abolished; not thinking it tolerable to have any thing in common with the Papists, but esteeming every thing idolatrous that was derived from them.' (*p.* 104.)—*Rat. Ill. of B. of Com. Prayer.*

It is imperatively necessary that we now briefly recur to the historical events succeeding the appearance of the LITURGY of 1549, in order to arrive progressively at the alterations since then made, and see how far they limit the directions of those Rubrics, and affect us at the present day; for that they do affect us has been affirmed by many modern Ritualists. We seem therefore bound to put the Reader in possession of the arguments that may enable him to judge for himself in a matter becoming daily of such increasing importance.

The year 1550 witnessed the beginning of the opposition to the enjoined *Vestments*. It appears that HOOPER on his appointment to the See of Gloucester objected to the *Episcopal Habits*—which then consisted, (as PROF. BLUNT says in his *Sketch of the Reformation*, *p.* 235.) 'besides the *Rochet* of white linen as still worn, of a *Chimere* or robe, to which the *lawn sleeves* are attached, of *scarlet silk*:'—and he refused to be consecrated in them. HOOPER maintained 'that they were unsuitable to the simplicity of the Christian religion;

'that they were relics of Judaism; that they belonged to the ceremonies which St Paul had condemned as beggarly elements; and that they had been superstitiously consecrated, and used in the idolatrous Service of the Mass.' He held also, 'that these distinctions of *Habit* were inventions of antichrist, and that we ought not only to renounce the Pope's jurisdiction, but stand off from all the novelties and customs of that See.' Notwithstanding the persuasions of CRANMER, RIDLEY, and even BUCER and MARTYR, both whose prepossessions were against the use of the Vestments, to submit to the established regulations, HOOPER, backed by BULLINGER and ALASCO (or A'LASCO), remained inflexible. This refractoriness ended in his being first silenced, then confined to his house, and finally committed to the Fleet Prison. Ultimately, however, a compromise was effected, and HOOPER received consecration upon the conditions—'that at Court, and in his Cathedral, or other public place, he should wear the usual *Episcopal Habits*, but that elsewhere he should be permitted to exercise his discretion.'—*Burnet's Hist. of the Ref.* Nares. ii. 243; iii. 304; COLLIER's *Ecel. Hist.* pt. ii. b. iii; FOXE's *Acts and Monuments*; SHORT's *Hist. of the Ch. of Eng.* 181; STRYPE's *Cranmer*, &c.

Shortly after this, a general impression had gained ground in the minds of the Reformers, (derived probably from the objections of CALVIN and BUCER), that the new PRAYER BOOK adhered too closely to the ancient usages; a *Revision* was consequently called for, which resulted in the publication of the *Second LITURGY* of EDWARD VI., (the BOOK OF COMMON PRAYER of 1552), accompanied by the Act of Uniformity, 5 & 6 Edw. VI. c. 1., enforcing its adoption. In this Book, the Rubrics on the *Vestments* were considerably altered, and compressed into one injunction.

DR. CARDWELL says:—'It was owing to the reverence in which those *Vestments* were held by the people, that they were odious to the more earnest Reformers, and that the removal of them was declared to be essential to the purity of Christian Worship.'—*Conferences* p. 7.

WHEATLY remarks:—'They (CALVIN and BUCER) made shift to accomplish the end they aimed at, in procuring a further reform of our Liturgy: for in the *Review* that was made of it in the 5th of EDW. VI., amongst other ceremonies and usages, these *Rubrics* [(h.) (c.) (d.) (e.) above] were left out, and the following one put in their place.' (p. 105.)—*Rat. Ill. of B. of Com. Prayer*.

The *Rubric* of the *Second LITURGY* (1552) completely did away with the *Albe*, *Cope*, *Vestment*, and *Pastoral-Staff*: thus:—

(f.) 1552. 'And here it is to be noted that the Minister, at the time of the Communion, and at all other times in his Ministration, shall use neither *Albe*, *Vestment*, nor

‘Cope: but being ARCHBISHOP, or BISHOP, he shall have
‘and wear a Rochet: and being a PRIEST, or DEACON, he
‘shall have and wear a Surplice only.’—KEELING. 3.

There are some authors who think that this *Rule* still exercises an influence upon the Rubric [(a) above] of our present BOOK OF COMMON PRAYER (of 1662).

DR. GREY, in his *Abridgement of GIBSON'S Codex A. D. 1730.*, states with regard to the Rubric of the *last Review* (1662):—‘It (the ‘*Rubric*) should seem to be understood according to the alterations ‘made in the *Second Book*, 5th & 6th EDWARD VI.’—(quoted in ARCHD. SHARP’S Work “*On the Rubrics and Canons.*” p. 204. n.)

The REV. C. BENSON (*late Master of the Temple*) says:—‘The *Second Liturgy* of EDWARD VI....contained the last and ‘*matuarest* sentiments of the leading Reformers, both foreign ‘and English, upon the subject of the *Priestly Habillments.*’ (p. 21.)—*Rubrics and Canons Considered.*

The year 1553, however, witnessed the death of EDWARD VI; and the accession of MARY brought with it the restoration of Popery. The leading Reformers, who had courage to remain, were soon sacrificed to the bigotry of this cruel Queen, while those who had retired into exile, acquired increased hatred of the peculiar *Vestments* used by the Church which now persecuted them. But MARY’S reign was of short duration.

In 1558 ELIZABETH succeeded to the Crown; and her first proceeding was the re-establishment of the Reformed Religion. The exiled Protestants hastened to their native land, and a ‘Committee of Divines’ was immediately appointed to *Review* the BOOK OF COMMON PRAYER. A great point of discussion was the choice between the *two SERVICE BOOKS* of king EDWARD. ‘The ‘Committee,’ says DR. CARDWELL, ‘disapproved of any distinction, ‘as to the use of *Vestments*, between the celebration of the Communion, and the other Services of the Church.’ (*Conf.* p. 22.)

DR. GUEST, (or *Gkeast*), who was subsequently *Bp. of Rochester*, writing to SIR WM. CECIL the Queen’s Secretary, (1559) remarked on this subject.—‘Because it is thought sufficient to use but a ‘*Surplice* in Baptizing, Reading, Preaching, and Praying, therefore it is enough also for the celebrating of the *Communion.* ‘For if we should use another Garment herein, it should seem ‘to teach us, that higher, and better things be given by it than be ‘given by the other Service.’ STRYPE’S *Annals.* App. 37; CARDWELL’S *Conf.* p. 50.

The Divines therefore appeared to be in favour of the *Second Liturgy* of EDWARD, but ELIZABETH was of a different opinion, and contended for the Ornaments of the *First Book*. The consequence was, that on the appearance of the *Revised LITURGY*, the Rubric was found to restore the *Ornaments and Vestments* of the 2nd year of EDWARD VI. (1549). It reads as follows:—

(g) 1559. ‘*And here it is to be noted, that the Minister at the time of the Communion, and at all other times in his ministration, shall use such ORNAMENTS in the Church as were in use by authority of Parliament in the 2nd year of the reign of King Edward VI., according to the Act of Parliament set in the beginning of this Book.*’—KEELING. 3.

Why the 2nd year of Edward was preferred we have the opinion of the celebrated Ritualist, BP. COSINS; as follows—

BP. COSINS says:—‘For it is here to be noted, that in his (EDWARD’S) time, there were *two* several *Liturgies*, and *two* several Acts of Parliament made to confirm them. One in the 2nd year, and another in the 5th year of his reign: in which 5th year (upon the disuse which some men made of the former Ornaments, or upon the displeasure which other men took against them both at home and abroad) it was appointed by the *Second Liturgy*, and enacted by Parliamentary authority; “*That the Minister &c.*” (He here quotes the Rubric (f) we have already cited at p. 812). . . .’ And yet this latter Book, and Act of Parliament thereunto annexed, did not condemn either the Ornaments, or any thing besides that was appointed in that former Book, but acknowledged it all to have been a very godly order, agreeably to the Word of God, and the primitive Church; whereupon, by authority of Parliament in the 1st year of Queen ELIZABETH, albeit it was thought most meet to follow and continue the order of Divine Service in Psalms, Lessons, Hymns, and Prayers, (a few of them only varied) which was set forth in the 5th year of King EDWARD; yet for the “*Ornaments of the Church, and of the Ministers thereof,*” the order appointed in the 2nd year of his reign was retained; and the same we are bound still to observe; which is a note, wherewith those men are not so well acquainted as they should be, who inveigh against our present Ornaments in the Church, and think them to be innovations introduced lately by an arbitrary power against law; whereas indeed they are appointed by the law itself. And this judge YELVERTON acknowledged and confessed to me (when I had declared the matter to him as I here set it forth) in his circuit at *Durham*, not long before his death, having been of another mind before.’—NICHOLLS’ *Add. Notes*, p. 18. (See also *Add. Notes*, p. 37. where BP. COSINS repeats the above argument.) Moreover, when commenting on this Rubric of ELIZABETH’S Liturgy, BP. COSINS, after quoting the rules of EDWARD’S *First Service Book*, yet somewhat inaccurately, remarks upon the prescribed Ornaments:—‘Without

' which (as common reason and experience teaches us) the Ma-
 ' jesty of Him that owneth it, and the work of His Service there,
 ' will prove to be of a very common and low esteem. The par-
 ' ticulars of these Ornaments (both of the Church and of the Minis-
 ' ters thereof, as in the end of the Act of Uniformity) are referred
 ' not to the 5th of Edw. VI., as the Service itself is in the beginning
 ' of that Act [for in that 5th year were all ornaments taken away
 ' (but a *Surplice* only) both from Bishops and Priests, and all other
 ' Ministers, and nothing was left for the Church but a Font, a Table
 ' and a linen Cloth upon it at the time of the Communion only] but
 ' to the 2nd year of that King, when his *First Service Book* and
 ' *Injunctions* were in force by authority of Parliament. And in
 ' those Books many other Ornaments are appointed; as *Two Lights*
 ' to be set upon the Altar or Communion Table, a *Cope* or *Vestment*
 ' for the Priest and for the Bishop, besides their *Albes*, *Surplices*,
 ' and *Rochets*, the Bishop's *Crozier Staff*, to be holden by him at
 ' his Ministrations and Ordinations; and those Ornaments of the
 ' Church, which by former laws, not then abrogated were in use
 ' by virtue of the Statute, 25 Hen. VIII., and for them the *Provincial*
 ' *Constitutions* are to be consulted, such as have not been repealed,
 ' standing then in the second year of king Edw. VI., and being
 ' still in force by virtue of this Rubric and Act of Parliament. That
 ' which is to be said for the *Vestures* and *Ornaments* in solemnizing
 ' the Service of God, is, that they were appointed for inward rever-
 ' ence to that work, which they make outwardly solemn. All the
 ' actions of esteem in the world are so set forth, and the world hath
 ' had trial enough, that those who have made it a part of their
 ' religion to fasten scorn upon such circumstances, have made no
 ' less to deface and disgrace the substance of God's Public Ser-
 ' vice.' (BP. COSINS then quotes the *Rubrics* of EDWARD'S *First*
 ' *Liturgy*, and adds:—) 'These Ornaments and Vestures of the
 ' Ministers were so displeasing to CALVIN and BUCER, that the
 ' one in his Letters to the *Protector*, and the other in his censure of
 ' the *Liturgy* sent to ABP. CRANMER, urged very vehemently
 ' to have them taken away, not thinking it tolerable, that we
 ' should have any thing common with the Papists, but shew forth
 ' our Christian liberty in the simplicity of the Gospel. Hereupon,
 ' when a Parliament was called in the 5th year of King EDWARD,
 ' they altered the former Book, and made another order, for
 ' *Vestments*, *Copes*, and *Albs* not to be worn at all; allowing an
 ' ARCHBISHOP and BISHOP a *Rochet* only, and a PRIEST and DEA-
 ' CON to wear nothing but a *Surplice*. By the Act of Uniformity,
 ' the Parliament thought fit not to continue this last order, but to
 ' restore the first again; which since that time was never altered by
 ' any other law, and therefore it is still in force at this day. And
 ' both *Bishops*, *Priests*, and *Deacons*, that knowingly and wilfully
 ' break this order, are as hardly censured in the 'Preface' to this
 ' Book concerning Ceremonies as ever CALVIN or BUCER censured
 ' the Ceremonies themselves.'—NICHOLLS' *Add. Notes*. p. 17.

WHEATLY, after speaking of the change made in the 2nd
Liturgy of EDWARD VI, says:—'But in the next *Revised* made
 ' under Queen ELIZABETH, the old Rubrics were again brought
 ' into authority, and so have continued ever since; being estab-
 ' lished by the Act of Uniformity that passed soon after the Resto-
 ' ration.' (p. 105.)—*Rat. Ill. of B. of Com. Pr.*

THE REV. C. BENSON observes with respect to the selection of the *First Liturgy* :—‘ Thus the voice of the *State* prevailed over that of the *Clergy*, and we owe the origin of this Enactment not, as some have said in their anxiety to establish its importance, to the piety and wisdom either of the early or the Elizabethan Reformers of our Church, but to the interference and authority of one or both the Civil branches of the Legislature. It is essentially a *lay* Rubric, and the subsequent history of it as clearly shows, that to the Laity its continuance also is due.’ (p. 22.)—*Rubrics and Canons Considered*.

ARCHDEACON HARRISON says on the contrary :—‘ It was the Queen, and not the Parliament, that contended for the Ornaments of the *First Book*; not the “State,” not “the interference or authority of either one or both of the Civil branches of the Legislature,” but the Queen in her *Ecclesiastical capacity*, in which she was to have the report of the “Committee of Divines” laid before her to receive her approval, before it went to the Parliament, for their consent in order to its final enactment by her *temporal authority*.’ (p. 54. n.)—*Historical Inquiry*.

This *Liturgy* of ELIZABETH was enforced by the Act of Uniformity (1 *Eliz. c. 2.*); and it appears that the *Rubric*, restoring the objectionable Ornaments, became, as DR. CARDWELL observes, ‘extremely galling to the Exiles, and would probably have prevented the greater number of them from becoming Ministers of the Church, had not the Act of Uniformity furnished them with a plea for complying; and led them to hope that their brethren who might be advanced to high stations in the Church would retain their present spirit of moderation, and exercise a salutary influence on the future proceedings of the Court.’ (*Conf.* 36).

BP. SANDYS, writing to PARKER, remarks :—‘ The last Book of Service is gone through with a *proviso* to retain the Ornaments which were used in the 1st & 2nd year of King Edward, until it please the Queen to take *other order* for them: our gloss upon this text is, that we shall not be forced to use them, but that others in the meantime shall not convey them away, but that they may remain for the Queen.’—CARDWELL’s *Confer.* p. 36. n.—And when writing to PETER MARTYR (April 1st, 1560) he says :—‘ *Tantum manent in Ecclesia nostra Vestimenta illa Papistica, Copas intellige, quas diu non duraturas speramus.*’—*Zur. Lett.* No. 31. p. 74. Lat. p. 43. *Park. Soc.*

But we must now consider the directions of this *Act of Uniformity* of ELIZABETH (1559), which, as the *Rubric* states, was set at the beginning of the PRAYER BOOK: and this is the more necessary, since one of the clauses is said to be explanatory of the *Rubric* in our own *Liturgy* (of 1662). The 25th *Section* is evidently its progenitor, the *Rubric* being, as far as it goes, an exact *verbatim* transcript. There are *two Sections* bearing upon this subject; and are as follow :—

‘And be it enacted, that such *Ornaments of the Church, and of the Ministers thereof*, shall be retained and be in use, as was in this Church of England by authority of Parliament, in the second year of the reign of King EDWARD VI., until other order shall be therein taken by the authority of the Queen’s Majesty, with the advice of her Commissioners appointed and authorized under the Great Seal of England for causes Ecclesiastical, or of the Metropolitan of this Realm.’—1 *Eliz. c. 2. s. 25.*

‘And also, that if there should happen any contempt or irreverence to be used in the *Ceremonies or Rites* of the Church, by the mis-using of the Orders appointed in this Book, the Queen’s Majesty may, by the like advice of the said Commissioners or Metropolitan, ordain and publish such further *Ceremonies or Rites*, as may be most for the advancement of God’s glory, the edifying of his Church, and the due reverence of Christ’s holy mysteries and sacraments.’—*Sect. 26.*

The question which now arises is, whether the “other order,” spoken of in the 25th *Section*, was ever taken? and if so, what was that order? Early Ritualists deny that such order was ever effected, as we may see from the quotations following:—

BP. COSINS gives a paraphrase of the 25th *Section* of this Act, in these words: “Provided always and be it enacted, that such Ornaments of the Church, (*whereunto the adorning and decent Furniture of the Communion Table relate*), and of the Ministers thereof, (*as the Alb or Surplice, Vestment or Cope, with the Rochet and the Pastoral-Staff*) shall be retained and be in use, as was in this Church of England, by authority of Parliament, in the 2nd (*not the 5th*) of the reign of King EDWARD VI. until other order shall be therein taken &c.” Which other order so qualified as is here appointed to be, *was never yet made.*—(NICHOLLS’ *Add. Notes*, p. 18.)

DR. NICHOLLS (*ob. 1712*) says with respect to *Section 25*:—“This clause as to Ornaments seems to be restrained to the person of Queen ELIZABETH, and she making no alteration in them, they remained at her death the same as they were in the 2nd of Edw. VI. See the Rubrick immediately preceding the Morning Service in the Common Prayer Book, confirmed by 14 *Car. II. c. 4.*, where the Ornaments appointed for that Service, are enjoined as they were in the 2nd of Edw. VI. (*Que. If the ancient Ornaments and no other, ought not to be used at this day?*)’—(*Book of Com. Pr. in loco.*) And in his comments on the Rubric of 1662, DR. NICHOLLS refers to this Statute of Elizabeth; and after quoting the Rubrics of EDWARD’S *First Book* [the Rubrics (b) (c) above], remarks:—“But in the Rubrick of King Edward’s *Second Common Prayer Book*, confirmed likewise by Act of Parliament, the *Cope* and *Pastoral-Staff* are omitted; and therefore were not used by the Bishops, either since the Restoration, or all along Queen ELIZABETH’S time, that I can find. Though in Queen ELIZABETH’S Act of Uniformity, there is likewise reference made to the Act of 2 *Edw. VI.* (He here quotes the 25th *Section* as given above, and adds:—)

'Which last clause, whether it be a qualification personally empowering this Queen, and dying with her; or declarative only of the regal power, antecedently inherent in her, and derivable upon her successors; has afforded matter of much dispute. But because most, or all of these *Ecclesiastical Habits*, have been excepted against, either as prophane, or superstitious; or, as being a faulty compliance with the Papists, who do in common with us use them; or, as being not sufficiently agreeable to the simplicity used by the Clergy of the primitive Church; it will not be amiss to speak something concerning both the lawfulness, and the ancient use of them.' (See his description of the several Habits, *postea*.)—*Com. Prayer* in loco.

BP. GIBSON (*ob.* 1748) referring to the Act, 1 *Eliz.* c. 1, states:—'Which *'other order'* (at least in the method prescribed by this Act) *was never yet made*; and therefore, *legally*, the Ornaments of Ministers in performing Divine Service are the same now as they were in 2 *Edw.* VI. Pursuant to the foregoing clause (though not by authority of Parliament) a Rubrick was prefixed to the Book of Common Prayer in the 1st year of Queen ELIZABETH, and continued till 1661....which clause, somewhat altered, did in 13 & 14 *Car.* II, become part of the Book of Common Prayer, by authority of Parliament.'—*Codez.* vol. 1. p. 363.

. But further arguments will appear presently, under the date, 1564.

The Act of Uniformity (1 *Eliz.* c. 2.) was followed in the same year by the Queen's INJUNCTIONS, one of which (*Inj.* 30.) also gave directions respecting the *Habits*:—referring perhaps to those *in usu externo* rather than *in templo*. It ran thus:—

'....All Archbishops and Bishops, and all other that be called or admitted to Preaching or Ministry of the Sacraments, or that be admitted into vocation Ecclesiastical, or into any society of learning in either of the Universities, or elsewhere, shall use and wear such *seemly Habits, Garments*, and such *Square-Caps*, as were most commonly and orderly received in the latter year of the reign of King EDWARD VI.' &c.—(CARDWELL'S *Doc. Ann.* i. 193.) At the same time, the 47th *Injunction* enjoined, 'That the Churchwardens of every Parish shall deliver unto our Visitors the Inventories of *Vestments, Copes*, and other Ornaments,' &c.—(*ib.* 196.)

The re-establishment of the Reformed Religion led to the voidance of many *Cures*, the filling of which called for great caution on the part of the Queen's Ecclesiastical Commissioners. For the maintenance of Uniformity, the MINISTERS newly appointed had to subscribe certain Articles drawn up by the Commission; among which was one, "I shall use *sobriety* in my *Apparel*, both in the Church, and in my going abroad." READERS were also required to make a similar declaration: "I shall use *sobriety* in *Apparel*, and especially in the Church at *Com-*

"*mon Prayer*."—(STRYPE'S *Ann.* fol. p. 152. ed. 1709.) These Injunctions were confirmed by Convocation in 1562.—(*ib.* 306.).

The returned Exiles, however, were by no means satisfied with the regulations imposed respecting the *Vestments*. GRINDAL in his Letters to PETER MARTYR strongly inveighed against their use, and asked advice in the matter. MARTYR answered—'For the *Habits* he confessed he did not love them; for while he was a Canon in Oxford, he never would use the *Surplice*. He thought they ought to do what they could to get them to be laid aside; but that if that could not be done, he thought he might do more good, even in that particular, by submitting to it, and accepting a Bishopric, which might give him an interest to procure a change afterwards.'—BURNET'S *Hist. of Ref.* Nares. iii. 417.

JEWEL also wrote to PETER MARTYR, (Nov. 5, 1559) saying:—'that he found debates raised concerning the *Vestments*; which he calls the *Habit* of the Stage, and wishes they could be freed from it....others seemed to love those things, and to follow the ignorance of some Priests, who were stupid as logs of wood, having neither spirit, learning, nor good life, to commend them; but studied to recommend themselves by that comical Habit. They hoped to strike the eyes of the people with those ridiculous trifles. These are the relicks of the Amorites; that cannot be denied....Some among them were so much set on the matter of the *Habits*, as if the Christian religion consisted in *Garments*; but we (says he) are not called to the consultations concerning that scenical Apparel: he could set no value on these fopperies.'—(*ib.* 434.)

SAMPSON (*Jan.* 6th. 1560), and SANDYS (*Apr.* 1st, 1560) also complained to PETER MARTYR that the *Popish Vestments* were still used: and that at the Queen's Chapel—'Three Bishops officiated at this Altar; one as Priest, another as Deacon, and a third as Sub-Deacon, all before this idol (a crucifix) in rich *opes*.—(*ib.* 437. 439.) See LEVER's letter to BULLINGER, *July* 10, 1560. *Zurich. Lett.* No. 35. p. 84. *Park. Soc.*

PERCIVAL WIBURN also explains the usages of this time, as we learn from the Archives of Zurich, in these words:—'In every Church throughout England, during Prayers, the Minister must wear a *linen Garment*, which we call a *Surplice*. And in the larger Churches (i.e. *Cathedrals*), at the administration of the Lord's Supper, the chief Minister must wear a *silk Garment*, which they call a *Cope*, and two other Ministers, formerly called the Deacon and Subdeacon, must assist him to read the Epistle and the Gospel.'—*Zur. Lett.* ii. 361. *Park. Soc.*

1560. The vacant Sees began now to be filled up.

MATTHEW PARKER was elevated to the Primacy; and in the account of his consecration mention is made of some of the *Ecclesiastical Vestments* that were then used. Thus:—'Ingreditur sacellum Archiepiscopus *toga talari coccinea, caputioque indutus*....Finita concione....Archiepiscopus nimirum *linteo superpelliceo* (quod vocant) induebatur; Cicestrens: electus *capa serica* ad sacra peragenda paratus utebatur NICOLAUS BULLINGHAM, Lin-

'coln: Archidiaconus, et EDMUNDUS GESTE, Cantuariensis quoque Archidiaconus, *capis sericis* similiter vestiti. Hereford: electus, 'et Bedfordiæ Suffrag. *linteis superpelliceis* induebantur. MILO 'vero COVERDALLUS non nisi *toga lanea talari* utebatur.'—CARDWELL'S *Doc. Ann.* i. 244.

It seems that MYLES COVERDALE was also disaffected to the *Habits*, 'because,' says HEYLYN, 'he attended not at the consecration in his *Cope* and *Rocket*, as the others did, but in a plain 'black coat reaching down to his ankles.'—*Ilist. of Ref.* ii. 313. E. H. S.; STRYPE'S *Annals*, p. 366.

Yet we learn from HEYLYN that the *Episcopal Vestments* were generally worn: for he speaks of the Bishops 'never appearing 'publicly but in their *Rockets*, nor officiating otherwise than in 'Copes at the Holy Altar. The Priests not stirring out of doors 'but in their *Square Caps*, *Gowns*, and *Canonical Coats*; nor 'executing any Divine Office, but in their *Surplice*.'—(*ib.* 314.)

Disputes, however, still prevailed with respect to the *Habits*, and a few other matters; which induced the Bishops to put forth an 'Interpretation' of the Queen's 'INJUNCTIONS'; among which was the following, under the title '*Concerning the Book of Service*':—'That there be used only but one Apparel; as the *Cope* 'in the Ministration of the Lord's Supper, and the *Surplice* in 'all other Ministrations.'—CARDWELL'S *Doc. Ann.* i. 205; STRYPE'S *Annals*, p. 207.

The diversity of usage was still very far from being restrained by these proceedings; in fact, the resistance of the returned Exiles to the use of the *Habits* seemed to acquire strength from every attempt of authority to effect conformity.

1562. Thus matters continued till the meeting of *Convocation* in 1562.—a *Convocation* rendered memorable by its settlement of the XXXIX *Articles of Religion*.—ABP. PARKER and the Bishops drew up before baud *Notes* of points for discussion, two of which referred especially to our present question of the *Habits*, viz.:—

'First, That the use of *Vestments*, *Copes*, and *Surplices*, be from 'henceforth taken away.'—STRYPE'S *Annals*, p. 282.

'Item, That the Apparel of Ministers may be uniform, and 'limited, of what fashion it shall be, touching the *Cap* and *upper* 'Garment.'—(*ib.* 284.).

A *Petition*, embodying the wishes of the returned Exiles, was also presented by some of the members of the 'Lower House' against various usages; 'as that House, nevertheless,' says STRYPE, 'agreed 'not to by common consent.' Two of the proposals of the Memorial were:—

'That the use of *Copes* and *Surplices* may be taken away; so that all Ministers in their Ministry use a *grave, comely, and side garment*, as commonly they do in preaching*.'

'That the Ministers of the Word and Sacraments be not compelled to wear such *Gowns* and *Caps* as the enemies of Christ's Gospel have chosen to be the special array of their Priesthood.'—STRYPE's *Ann.* p. 298.

The points urged in this Petition were modified, and put before Convocation in the shape of *Six Articles*, the 5th of which was as follows:—

'That it be sufficient for the Minister, in time of saying Divine Service, and ministering of the Sacraments, to use a *Surplice*; and that no Minister say Service or Minister the Sacraments but in a *comely Garment, or Habit*.'—(ib. p. 299; BURNER's *Hist. of Ref. Nares*, iii. 454; CARDWELL'S *Conf.* 40.) According to STRYPE, all these articles were rejected, 'though with difficulty.'—CARDWELL says 'by a majority of one.' (*Conf.* 41)

How far the opposition to the *Vestments* was carried at this period we may learn from the following arguments advanced at the Convocation. In the BR. OF EXON'S (*Alley*) Paper of Proposals on the question of Discipline were these remarks:—'For *Matters Ecclesiastical* which be indifferent, there be some Preachers, which cannot abide them, but do murmur, spurn, kick, and very sharply do inveigh against them, naming them things of iniquity, devilish and Papistical: namely, I know one Preacher, not of the basest sort nor estimation, which did glory and boast that he made eight Sermons in London against *Surplices, Rochets, Tippetts*, and *Caps*, counting them not to be perfect that do wear them. And altho' it be all one in effect to wear either *round Caps, square Caps, or bottomed Caps*, yet it is thought very meet, that we being of one profession, and in one Ministry, should not vary and jangle one against the other for matters indifferent; which are made politick by the prescribed order of the Prince. Therefore if your honourable Wisdomes do not take some way, that either they may go as we go in *Apparel*; or else that we may go as they do, it will be a thing, as it is already, both odious and scandalous unto no small number.'—(STRYPE's *Ann.* p. 309.)

And in the Paper put in by the *Archbishop's Secretary*, there was the proposition:—'Item, That Ministers may be enjoined to wear one grave, prescribed form in *extern Apparel*†; and such as have Ecclesiastical Living, not agreeing to the same, to be discharged upon three monitions of the Ordinary.'—(ib. p. 312.)

* In COLLIER this is worded:—'That the *Copes* and *Surplices* may be laid aside, and that the Habit of the Desk and the Pulpit may be the same.'—*Eccles. Hist.* ii. 486.

† Against this passage, ABP. GRINDAL wrote in the margin:—'Having difference, altho' not altogether the form used in the Popish time.'—(STRYPE's *Ann.* p. 312.).

Such was the state of feeling on the question of the *Vestments* at this time; and there were evidently two distinct parties in the Church, one embracing PARKER, HORNE, and COX, who were content with things as they were, under the persuasion that no further relaxation of the *Habits* could be well obtained; the other, under GRINDAL, SANDYS, and JEWEL, who were determined to strive for more concessions. The position however in which the subject was left by the *Convocation* of 1562 amounted to this:—‘The *Surplice* was the recognized Habit for the performance of Divine Service, and the *Gown* for Preaching. For the administration of the Holy Communion, the *Cope* was the strictly Rubrical Dress; but the strict rule, it would appear, was never observed, at least not in Parish Churches, nor enforced.’ (HARRISON’s *Inquiry*, p. 79.).

The divisions thus existing are spoken of by BURNET, who, after remarking that ‘the Queen, who loved magnificence in every thing, returned back to the rules in King EDWARD’s *First Book*,’ states:—‘There followed *great diversity in practice*: many conforming themselves in all points to the law; while others did not use either the *Surplice*, or the *Square-Cap* and *Hoods*, according to their Degree. This visible difference began to give great offence, and to state two parties in the Church. The people observed it, and run into parties upon it. Many forsook their Churches of both sides: some because those *Habits* were used, and some because they were not used. It is likewise suggested, that the Papists insulted, upon this division among the Protestants; and said, it was impossible it should be otherwise, till all returned to come under one absolute obedience.’—*Hist. of Ref.* Nares, iii. 460.

As time advanced, the contention about the prescribed *Apparel* increased in virulence and warmth: and on referring to STRYPE’s *Life* of PARKER (i. 302.), and his *Annals* (p. 416.), we find that the disputes were not so much about the *Albe*, *Vestment*, *Cope*, or *Tunicle*, of the *First Liturgy* of EDW. VI., and which appear to have been set aside; but they related especially to the *Square Cap*, *Tippet*, and the *Surplice*, and the Episcopal *Rochet*, enforced by the 30th INJUNCTION of ELIZABETH, (*supra* p. 818), and which were more in accordance with the *Second Liturgy* of EDWARD VI.; or as the words are ‘the latter year of the reign of King EDWARD VI.’ We have some idea of the diversity of usage that now prevailed, from a ‘Paper’ quoted by STRYPE, where it appears that, at ‘Service and Prayer,’ ‘some say with a *Surplice* others without a *Surplice*’; at the ‘Communion,’ ‘some with *Surplice* and *Cap*, some with *Surplice* alone; others with none’; at ‘Baptizing,’ ‘some minister in a *Surplice*, others without.’ And in their ordinary *Apparel*,

'some were with a *Square Cap*, some with a *round Cap*, some with a *button Cap*, some with a *Hat*; some in *Scholars' Clothes*, some in others.' Indeed, so high did the contest rise, that, STRYPE says;—'as they (the *Habits*) caused great wrangling and breach of peace among the Clergy themselves; so the Lay people were growing into an abhorrency of those that wore them, and of the Service of God ministered by them. Insomuch that, soon after, numbers of them refused to come to the Churches or Sermons, or to keep the Ministers company, or to salute them; nay, as WHITGIFT in his "*Defence*" writes, they spit in their faces, reviled them in the streets, and showed such like rude behaviour towards them; and that only because of their *Apparel*. The Queen understood these quarrels, and was much offended at this disorder....whereupon she wrot a Letter dated the 25th *January* this year, (1564), to the Archbishop; to take away all diversity among the Clergy &c....and that he should peremptorily see order in the *Habits* observed by all Ecclesiastical persons throughout the Churches of his province. And a Letter of the like tenor she wrot to the Abp. of York.'—*Annals*, p. 416.; BURNET's *Hist. of Ref.* Nares, iii. 460.

1564. The result of this communication was, that all the Clergy who refused compliance with the *Habits* were cited to appear before the Ecclesiastical Commissioners, and 'required to promise and subscribe conformity to the *Habits* prescribed; which were, a *long Gown*, close at the hands, and without any falling cape; Dignitaries to wear *Tippetts* of *Sarcenet*, when they went abroad; and a *Cap*, and no *Hats*, but when they were in a journey....Or to be deprived within three months.' (*Ann.* p. 419.) In STRYPE's *Life of Grindal* we read, that at ARCHDEACON MULLINS's Visitation at St Sepulchre's Church (*Jan.* 1564) the Clergy were urged 'to take on them the *Square-Cap*, with the *Tippet* to wear about their necks, and the *Gown*, and to wear in the ministry of the Church the *Surplice* only'; and (in *March*) to subscribe the same, under pain of suspension, and deprivation. (p. 98.). Most of the Clergy complied; and the next step of the Commissioners was the framing of a Book of Orders and Injunctions for securing general conformity. 'This Book,' says STRYPE, 'was signed and subscribed by the composers, the aforesaid Metropolitan and Bishops: whereof four were Commissioners Ecclesiastical. They designed this Book should have been enforced upon the Clergy by getting the Queen's Ratification, and as a Book of Decrees proceeding from her, by their advice and assent. But the Queen declining to sign it, (however she had in her foresaid Letter to the Archbishop, commanded him, with others of the Commission Ecclesiastical, to proceed by Orders and Injunctions, and in her name to enjoin them) this labour of theirs lost much of its power and efficacy. But she was persuaded not to add her own immediate authority to the Book, by some great persons at Court, because, upon their suggestion, she said the Archbishop's authority and the Commissioners alone were sufficient. And so instead of calling them "*Articles*," or "*Ordinances*," they only named them "*Adver-*

'tisements.'—(ib. 419.)...These Orders (called now *Advertisements*)...if the Queen had established them, would have had the 'strength of the law by a proviso in the Act for Uniformity'.... (After quoting the clause already given in p. 817; he proceeds:—) '....By virtue of this clause, I suppose it was, the Metropolitan 'framed these Orders in expectation of the Queen's interposing her 'authority to ordain them: which without it proved afterwards 'but weak and languid.' (ib. p. 420.).

Such was the origin of the "BOOK OF ADVERTISEMENTS" of 1564, the regulations of which respecting *Clerical Vestments* are said by many modern writers to be 'authentic limitations' of our present Rubric upon the '*Ornaments of the Minister.*' The rules relating to the *Habits* laid down in this Book are the following:—

Under the Title—'*Articles for Administration of Prayer and Sacraments,*' we read:—

'*Item, In the Ministration of the Holy Communion in Cathedral and Collegiate Churches, the principall Minister shall use 'a Cope with Gospeller and Epistoler agreeably**; and at all 'other Prayers to be sayde at that Communion-Table, to use no 'Copes but Surplices.

'*Item, That the Deane and Prebendaries weare a Surplesse 'with a silke Hooke in the Quyer; and when they preache in 'the Cathedral or Collegiate Church, to weare their Hooke.*

'*Item, That every Minister sayinge any publique Prayers, 'or ministringe the Sacramentes or other Rites of the Church, 'shall weare a comely Surples with sleeves, to bee provided at the 'charges of the Parishes....'*—CARDWELL'S *Doc. Ann.* i. 291; 'BENNET'S *Par. of B. of Com. Pr.* 5; SPARROW'S *Coll.* 125.

* * The rules relating to the *outward Apparel* put forth in the "Book of Advertisements," will appear under the head '*ORDINARY APPAREL,*' *postea*.

From these injunctions we gather,—(1) That Ministers of *Parish Churches* 'saying any Public Prayers, or ministering the Sacraments or other Rites of the Church,' are to wear only a *Surplice*.

(2) That in *Cathedrals* and *Collegiate Churches* the principal Minister, and Epistler, and Gospeller, are to wear, while reading Prayers at the 'Communion Table,'

* In the original draft, according to STRYPE, these words ran:—'The Executor with Pistoler and Gospeller, mynyster the 'same in Copes.'—(App. No. 28.)

when there is *no* Communion, *Surplices only*; when *there is* a Communion, they are to wear *Copes* over their Surplices, and *only then*.

(3) That Deans and Prebendaries when in the *Quires* of their Cathedrals and Collegiate Churches are to wear *Hoods over their Surplices*; and when Preaching in their Cathedral or Collegiate Church they are to wear *Hoods*; (the *Dress* for *preaching in* is not specified).

We thus perceive that, the *Albes*, *Vestments* and *Copes*, required to be worn in Parish Churches by the Rubrics of the FIRST BOOK of EDWARD VI. are now by these 'ADVERTISEMENTS' superseded by the *Surplice*; and that *Copes* are only allowed in Cathedrals and Collegiate Churches, and *then only* during the actual administration of the Holy Communion.

Our enquiry now must be—What authority do these "ADVERTISEMENTS" possess at the present time; and how do they effect the directions of our own Rubric? This will be better answered by reference to the Ecclesiastical opinions annexed:—

BISHOP ANDREWES (*ob.* 1626), commenting on the Rubric directing the Priest to read the Epistle in the Communion Service, remarks:—'Here the other Priest, or if there be none, he that executeth, descendeth to the Door, adoreth, and then turning, readeth the Epistle and Gospel. In Cathedral Churches the Epistler is seldom a Priest; and therefore as this Rubrick was ordained generally for all England, most places having but one Priest to serve in it; so for Cathedral Churches it was ordained, by the 'Advertisement' in Queen Elizabeth's time (*that authority being reserved, notwithstanding this Book* (the Liturgy of 1559), *by an Act of Parliament*) that there should be an Epistler and Gospeller besides the Priest, for the more solemn performance of the Divine Service.'—NICHOLLS' *Add. Notes.* p. 38.

HEYLYN (*ob.* 1602) says:—'To bring this quarrel to an end, or otherwise to render all opponents the more inexcusable, the Queen thought fit to make a further signification of her Royal pleasure,—not grounded only on the sovereign power and prerogative Royal, by which she published her *Injunctions* in the first year of her reign (1559), but legally declared by her Commissioners for Causes Ecclesiastical, according to the Acts and Statutes made in that behalf. . . . The Archbishop is thereupon required to consult together with such Bishops and Commissioners, &c. upon the making of such Rules and Orders, &c.:

' which being accordingly performed, presented to the Queen, and
' hy her approved, the said Rules and Orders were set forth and
' published in a certain Book, entituled "ADVERTISEMENTS," &c.'—
Hist. of Ref. E. H. S. ii. 408.

BP. SPARROW (*ob.* 1685) also, after quoting the Rubric referring to the Ornaments in use in the 2nd year of Edw. VI, adds :—'*viz. a*
' SURPLICE in the ordinary ministration, and a COPE in time of
' Ministration of the Holy communion, in Cathedral and Collegiate
' Churches. Queen Elizabeth's Articles set forth in the 7th year of
' her reign.' (p. 248.)—*Rationale*.

The opinions of BP. COSINS, DR. NICHOLLS, and BP. GIBSON, have been already given, and are *against* the legal authority of the "BOOK OF ADVERTISEMENTS." DR. BENNET, as we have seen, defends their legality.

ARCHDEACON SHARP alludes to the omission of a clause at the end of the Rubric (of 1559), when referring to Elizabeth's Act of Uniformity; and says that this clause affords a proper limitation of the order laid down: adding :—' For if we look into the first Act of Uniformity of Queen Elizabeth, we shall find the words of *this Rubric* taken verbatim from that Act, and to be only a part of a clause whereby the Queen expressly reserved to herself a power of ordering both the Ornaments of the Church and of the Ministers thereof otherwise hereafter; which power she *did* afterwards actually make use of, though not perhaps just in the method prescribed in that Act, yet so effectually, that our HABITS at the times of our Ministration stand regulated by her injunctions to this day. Now putting these things together, that the Rubric hath an immediate reference to the Act, and that the Act is made with an express reservation to the Queen's future appointments; and that the Queen pursuant to this power given her, did in the year 1564, publish her '*Advertisements*' (as they are called) concerning the *Habit of Ministers* to be worn by them in time of Divine Service; it will appear that her injunctions thus set forth are authentic limitations of *this Rubric*. It is true some disputes have been made concerning this power given her, whether it was only during her life, . . . or derivable upon her successors, and annexed to the Crown. But this makes little difference in our present question. Her injunctions have the sanction of that Parliament which granted her the said power, and the sanction too of the Act of Uniformity after the Restoration, which by *this Rubric* now under consideration refers, according to the explanation now given of it, to her injunctions. But if, by the Act of Uniformity in the first year of her reign, there is a reservation of the said power to the Crown, and it is derivable upon her successors, then it will follow further, that although such injunctions had not been set forth by her, yet we should have been secured in the present allowed usages concerning *Habits* and *Ornaments*; because it is a rule, that, wherever a discretionary power is left with our governors, a constant practice permitted, and for that reason supposed to be approved by them, is equivalent, by interpretation, to their command.' (p. 65.)—*Rubrics and Canons*, Charge. A. D. 1734.

THE REV. C. BENSON, commenting upon SHARP's opinion, just given, remarks:—'This is clearly a mistake. They were published by the Bishops, as *their* 'Advertisements.' As a consequence of this mistake, he adds, "her injunctions, thus set forth, are authentic limitations of this Rubric." What he means by "authentic," I know not. Certainly he did not, and could not mean *legal*; for he had just before been compelled reluctantly to allow, that, though she did make use of the power entrusted to her, it was "not, perhaps, just in the manner prescribed in that Act" of Uniformity, but only "so effectually, that "our *Habits* at the times of Ministration stand regulated by her to "this day." As a fact this is true; but we are not legally justified in doing so.' MR. BENSON says, moreover:—'We are, in fact, informed by STRYPE (*Ann.* i. 419. fol.), and twice by COLLIER (*Ec. Hist.* ii. 495, 496), that "the Queen refused to confirm these 'Advertisements' though drawn at her direction." It is impossible therefore, to maintain that a set of Articles issued by the Metropolitan and his coadjutors, without the Sovereign's consent, can be called orders "taken by the authority of the Queen's Majesty;" or that they were "ordained and published with the advice of the said Commissioners or the Metropolitan," as the Statute directs; and wanting that, they want what is essential to give them the force of law. The Bishops, indeed, tendered their advice, but ELIZABETH rejected it; a proceeding more fatal to the validity of the 'Advertisements' than even her mere silence would have been: for she ordered them to prepare *some* new regulations, but dissented from the regulations they prepared; and they consequently changed the name of their regulations from that of *Ordinances*, a word implying command, to the milder one of 'Advertisements.' (p. 25.)—*Rubrics and Canons Considered*.

DR. CARDWELL states:—'The *Advertisements*... though they did not overcome the objections of the violent Puritans, moderated the ancient Rubric respecting *Vestments* by removing the distinction between the Eucharist and other Services in Parish Churches, and retaining it in Cathedrals only.' (After quoting what they prescribe (as above p. 824.), he proceeds:—).... 'It is true that these 'Advertisements' were *not binding in law*, as they had not been sanctioned under the great seal: but it is clear they were considered binding, as they certainly were approved by the Queen; and it had not yet been ruled, that edicts issued by the Queen's Commission were not binding unless they were confirmed by the Queen officially. (*Croke's Rep.* 2 Jac. p. 37.)' *Conferences* p. 38. n.—In another work this Author remarks:—'It appears that several of her (*Elizabeth's*) Council, as for instance, *Leicester, Burleigh, Knollys, and Walsingham*, were disposed to favour the wishes of the Puritans; and whether from this cause or some other, although the Queen was the person really responsible for these 'Advertisements,' she did not officially give her sanction to them at the time, but left them to be enforced by the several Bishops on the *canonical obedience* imposed upon the Clergy, and the powers conveyed to the Ordinaries by the Act of Uniformity. Their Title and Preface certainly do not claim for them the highest degree of authority; and although STRYPE infers from certain evidence which he mentions (*Parker.* i. 319), that they afterwards received the Royal sanction,

'and recovered their original Title of 'Articles and Ordinances,' 'it seems more probable that they owed their force to the indefinite nature of Episcopal jurisdiction, supported as in this instance was known to be the case, by the personal approval of the Sovereign. 'The way in which the Archbishop speaks of them in his Articles of Inquiry issued in the year 1569' (as 'the *Advertisementes* sette forthe by publique authoritie.' *Doc. Ann.* i. 321.) 'certainly assigns to them "public authority," but clearly distinct from that of the Crown; and in the year 1584. ABP. WHITGIFT refers to them as having authority, but still calls them simply the 'Book of Advertisements' (see *infra*). The *Canons* of 1603, confirmed by King JAMES, quote them under CANON 24, and so far give them the 'Royal sanction,'—*Doc. Ann.* i. 287. n.

The REV. W. GOODE says:—'Whether they (the '*Advertisements*,') received the Queen's sanction *after* they were drawn up, is a point which seems doubtful. And consequently there is a question whether they came under the meaning of the clause in the Act, (of Uniformity of Eliz.). I humbly conceive that they did so; and the way in which they are referred to in 'Art. 1 and 4 of ABP. PARKER'S "Articles of Inquiry" in 1569, (cited below), and Art. 4, of ABP. WHITGIFT'S "Articles touching Preachers," &c. in 1584 (see *postea*), and Canon 24 of the *Canons* of 1604, seems to me strongly confirmatory of that view. I may also add, that all the directions given subsequently respecting the *Dress* of Ministers in the Public Services of the Church, in Injunctions, Articles, and *Canons*, seem to correspond with those we find in these '*Advertisements*.' And in a Puritan work, entitled 'Certain Considerations Drawn from the *CANONS* &c.'" (at p. 35), published in 1605, there is a passage which strongly implies that the Bishops did rely upon these '*Advertisements*' as satisfying the provisions of the Act.... For later authorities, I would observe, that &c.. (Mr. GOODE here refers to SPARROW'S *Rationale*, DR. BENNET'S *Paraphrase*, and ARCHDEACON SHARP *On the Rubrics and Canons*; all of whom we have quoted; he then cites the orders of the '*Advertisements*,' as we have given at page 824,) adding:—'Here the *Albe* seems given up, and the use of the *Cope*, &c., confined to Cathedral and Collegiate Churches, and only the *Surplice* required in Parochial Churches. And such seems to be the intention of subsequent directions from the authorities of the Church.' (p. 32.)—*Ceremonial of Ch. of England*.

ARCHDEACON HARRISON says:—'There *was* competent authority for the further order taken in this '*Book of Advertisements*,' in regard to the Ornaments of the Minister, superseding though silently, that of EDWARD'S *First Book*. For such change was really made by these '*Advertisements*;' and if our argument is correct, it was done by proper authority.' (p. 115.) In a *Note* is added:—'The alteration *was* made, as it appears to me, in the very way provided; unless it is to be considered a departure from it, that the course actually taken was with the advice of the Commissioners *as well as* of the Metropolitan, and not merely, of the one or the other.' (*ib.*)... 'That the '*Book of Advertisements*' was not published in any form until it had finally obtained the 'Royal assent, is evident from the Letter of the Archbishop to the

'Bishop of London upon sending him the *'Book of Orders.'* The Letter is dated, *March 28th, 1566.* (STRYPE's *Parker App.* Bk. iii. No. 48). ... Thus then, this *'Book of Advertisements,'* finally went forth with full authority.' (p. 122, 123.)—*Historical Inquiry.*

The REV. J. C. ROBERTSON, alluding to DR. BURN's statement, (see *postea*) observes:—'If no alterations were made by the Queen in the very way here (1 *Eliz. c. 2.*) provided, yet an alteration was made by the *'Advertisements'* of 1565, which although issued on the authority of the Bishops, were popularly known as "THE QUEEN'S BOOK." (p. 101)—*How shall We Conform to the Lit.*

1565. We find however that these *'Advertisements,'* did not answer the end designed; and there still continued much opposition to the prescribed *Habits*, and by men indeed of very high standing. The general antipathy,' says BP. SHORT, 'exhibited in London and elsewhere to the *Cap* and *Surplice*, proves that the consciences of brethren were then easily offended; while the methods used to remedy the disorder, shew that such scruples were not always treated with becoming tenderness. The majority of the London Clergy complied with the order concerning the unity of Apparel, but a considerable number refused to do so, and were subsequently deprived of their preferments. SAMPSON, Dean of Christ-Church, and HUMPHREY, President of Magdalen College, *Oxford*, were cited before the Ecclesiastical Commission, and required to conform in the use of the *Cap* and *Surplice*; and though they wrote a most submissive petition, declaring their scruples and unwillingness to comply, because the law concerning the restoration of the ceremonies of the Roman Church is joined with the hazard of slavery, necessity, and superstition, yet no alternative was left them but that of surrendering their scruples, or their places.... SAMPSON was imprisoned and deprived, (A.D. 1565) and HUMPHREY, after having been connived at for ten or eleven years, ultimately complied with the ordinances of the Church.' (p. 247.) ... 'It may be remarked that England never became convinced of the propriety of her *Ecclesiastical Habits*, till the opponents of her decent forms had power enough to cast them out of the Church, and to substitute their own more superstitious simplicity.' (p. 251.)—*Hist. of the Church of England.*

SAMPSON and HUMPHREY, to satisfy their consciences, wrote to the Divines of Zurich for their opinions in the matter; but their conduct was not approved. GUALTER replied (*August 1565.*): 'That as he was troubled to hear of the Queen's Ordinance for wearing the *Cap* and *Surplice*, considering the need there was of reformation of other things, so on the contrary he could not advise Ministers to give over their office because of it; to prevent Papists and Lutherans from coming into their places.... These *Habits* might be counted indifferent things.' (STRYPE's *Ann.* p. 423.) GUALTER (in *Nov. 1565*) gave a similar answer to HORNE, *Bp. of Winchester*, who had written to him on the same question (*July 17, 1565*). GUALTER said:—'The Ministers ought to give their consent to the wearing the Garments, rather than to depart from their Charges.' (*ib.* p. 427).

1566. BULLINGER in his answer (*May 1566*) to the communication addressed to him by SAMPSON and HUMPHREY, appears at first to have mistaken the *Habit* objected to: he says:—‘He never should approve of it, if the command were to execute the ministry ‘at the Altar, with the image of a Crucifix on it, and in a Mass ‘Garment: that is ‘*in Alba et Casula*,’ i. e. in an *Albe* and another *Vesture* over that, which on the back bore the image of the ‘*Crucifix*.’ (*ib.* p. 425.) But learning from BP. HORNE, who had also written to him as well as to GUALTER, that the question was ‘whether Gospel Ministers might wear a round *Cap*, or a square, ‘and a white garment, called a *Surplice*: whereby a Minister, so ‘habited, might be discerned from the Laity; and whether one ‘ought sooner to forsake the Ministry, and his sacred station, than ‘to wear these Garments.’ (*ib.* p. 425.) To all the questions proposed, ‘he gave,’ says STRYPE, ‘brief, but very proper and clear answers; all of them in favour of Conformity. And that partly out of ‘the obligation of obedience to the Magistrates’ commands in things ‘indifferent, and partly to avoid being rejected from the Ministry of ‘the Gospel, lest wolves or unfit persons should succeed them.’ (*ib.* p. 426.) See also BURNET’s *Hist. of Ref.* Nares. iii. p. 462—473.

About the same period, resistance to the *Habits* was set on foot at Cambridge under the influence of CARTWRIGHT of Trinity College, and LONGWORTH, the Master of St. John’s. *King’s College* was also suspected of disaffection, but DR. CLARK vindicated this Society in a letter to the Chancellor (*Dec. 12. 1565*), in which ‘he styled these contenders “*Fanatici Superpelliciani et Galeriani*,” i. e. ‘*Surplice and Hat Fanatics*,’ and these their ‘contests “*Ineptie*,” i. e. mere trifles or rather *φιλαυδία*, i. e. ‘matters of self-love, or self admiration.’ (STRYPE’s *Ann.* p. 446; SHORT’s *Hist. of Ch. of England.* p. 251. n.) Submission, however, was eventually effected in this University.

In 1567. We find BP JEWEL also writing to BULLINGER (*Feb. 24th*), saying:—‘The controversy about the *Vestments* had raised ‘great heats...some of their brethren were so eager in disputing ‘about that matter as if the whole business of religion was concerned in it.’—(BURNET’s *Hist. of Ref.* iii. 473.)

In fact, the controversy about the *Vestments* continued; and appeals were made to the Zurich Reformers so long as any survived of those great men with whom our own leading characters had taken up their abode when in exile.—See *Zurich Letters*, i. pp. 148—157. 168. 176. 345. 347. 349. *Park. Soc.*

We have dwelt somewhat longer than we had intended on the progress of these *vestiary* disputes; but the importance of the subject, and the unhappy consequences that followed, affecting even ourselves at the present time, must be our apology; and we trust some satisfaction has been derived by the Reader being put in possession of the practices of that age,

as well as of the opinions of our most eminent Reformers, with respect to the prescribed *Vestments*. Subsequent events are of a less controversial character, and we shall, therefore, be enabled to proceed with greater brevity.

In 1569. ABP. PARKER inquires in his Visitation Articles: 'Whether the Holy Sacraments be likewise ministred reverently in such manner, as by the Lawes of this Realme, and by the Queene's Majesties Injunctions, and by the *Advertismentes sette forth by publique authoritie*, is appointed and prescribed?

'Item. Whether youre Prestes, Curates, or Ministers do use in the time of the celebration of Divine Service to weare a *Surples*, prescribed by the Queen's Majestie's Injunctions and the Boke of Common Prayer?'—CARDWELL'S *Doc. Ann.* i. 320, 321; WILKIN'S *Conc.* IV. 257.

In 1570. STRYPE quotes from a Letter of the Puritan, ANTHONY GILBY, who complains that the Bishops:—'make such a diversity between Christ's Word and His Sacraments, that they cannot think the Word of God to be safely enough preached and honourably enough handled, without *Cap*, *Cope*, or *Surplice*; but that the Sacraments, the Marrying, the Burying, the Churching of Women, and other Church Service (as they call it), must needs be declared with Crossing, with *Coping*, with *Surplicing*, &c.'—*Annals* II. i. 8. Oxf. Ed.

BP. SANDYS also, who was now elevated to the See of London, enjoined upon his Clergy, among other things:—'III. To observe the appointed Apparell; i. e. to wear the *square Cap*, the *Scholar's Gown* &c.; and in all Divine Service to wear the *Surplice*.'—(ib.)

In 1571, the CANONS of that year, entitled "*Liber Quorundam Canonum Disciplinæ Ecclesiæ Anglicanæ*," directed:—'Nullus nec Decanus, nec Archidiaconus, nec Residentarius, nec Præpositus, nec Custos, nec Præfectus, alicujus Collegii, aut Ecclesiæ Cathedralis, nec Præses, nec Rector, nec quisquam ex illo ordine, quocunque nomine censeatur, utetur posthac *Amictu* illo quem appellant *gratum Amicium*, aut alia ulla veste simili superstitione contaminata. Sed in Ecclesiis quisque *suis* utentur tantum *linea illa veste*, quæ adhuc Regio mandato retinetur. et scholastica *Epomide*, quæ suo cujusque scholastico gradui et loco conveniat.'—CARDWELL'S *Synod.* i. 115; SPARROW'S *Coll.* 227; WILKIN'S *Conc.* IV. 264.

The Translation of the above CANON, at the time, ran in these words:—'No Dean, nor Archdeacon, nor Residentarie, nor Master, nor Warden, nor Head of any College or Cathedral Church, neither President, nor Rector, nor any of that order, by what name soever they be called, shall hereafter wear the *Graye Amice*, or any other Garment which hath been defiled with the like superstition. But every one of them' ("in his own Church" is omitted in the translation) 'shall wear only that *linen Garment* which is as yet retained by the Queen's commandment, and also his Scholar's *Hood*, according to every man's calling and degree in School.'

THE REV. W. GOODE remarks on the above CANON:—‘This direction was not meant, I conceive, to exclude the *Cope*, the use of which in *Cathedral Churches* was continued and prescribed after this, but only to make the *Surplice* the ministering Dress (excluding of course the *Albe*) whatever might be worn over it.’ (p. 35.)—*Cerem. of Ch. of England*.

GRINDAL, *Abp. of York*, in his Visitation Articles of this date, not only enjoined the adoption of the *Surplice*; but seems to have expressly aimed at superseding the *Constitution* of ABP. WINCHELSEY (quoted *supra* p. 801), and which therefore may have been then recognized as of binding authority. He directs:—

‘For the Clergy—4. *Item*. That at all times when ye Minister the Holy Sacraments, and upon Sundays and other Holy Days, when ye say the Common Prayer, and other Divine Service in your Parish Churches and Chapels, and likewise at all Marriages, and Burials, ye shall, when ye minister, wear a clean and decent *Surplice with large sleeves*.’—*Remains* p. 135.

The following is the Order which appears to have been framed to meet the Injunction of ABP. WINCHELSEY:—‘II. *For the Laity*.—*Item*, That the Churchwardens in every Parish shall at the cost and charges of the Parish, provide (if the same be not already provided) all things necessary and requisite for Common Prayer and administration of the Holy Sacraments, on this side the 20th day of—next ensuing, specially... a decent large *Surplice with Sleeves*.... 7. *Item*, That the Churchwardens and Minister shall see that Antiphoners, Mass Books, Grailes, Portesses, Processionals, Manuales, Legendaries, and all other Books of late belonging to their Church or Chapel, which for the superstitious Latin Service, he utterly defaced, rent, and abolished. And that all *Vestments, Albes, Tunicles, Stoles, Phanons, Pixes, Paxes, Hand-Bells, Sacring-Bells, Censers, Chrismatories, Crosses, Candlesticks, Holy-Water Stocks, or fat Images, and all other relics and monuments of superstition and idolatry, be utterly defaced, broken, and destroyed; and if they cannot come by any of the same, they shall present to the Ordinary what they cannot come by, and in whose custody the same is, to the intent further order may be taken for the defacing thereof*.’—*Remains* p. 136.

ARCHDEACON HARRISON says, when quoting these passages:—‘The *Vestments, Albes, and Tunicles*, it will be recollected, were at this time required by the Act of Uniformity, except so far as the order recognized in that Act had been altered by the “*Advertisements*,” upon which GRINDAL, as *Archbishop of York*, thus undoubtedly acted.’ (p. 135.)—*Historical Inquiry*.

In 1573. The Puritan, ROBERT JOHNSON, writes to DR. SANDYS Bp. of London, whom he designates “Superintendent of Popish corruptions in the Diocese of London:”—‘You must yield some reasons why the *shaven crown* is despised, and the *Square Cap* received; why the *Tippet* is commanded, and the *Stole* forbidden; why the *Vestment* is put away, and the *Cope* retained; why the *Albe* is laid aside, and the *Surplice* is used; or why the *Chalice* is forbidden in the Abp. of Canterbury’s Articles: or the *Gray Amice* by the Canon (of 1571), more than the rest. What have

‘they offended, or what impiety is in them more than the rest now commanded? (*A Part of a Register* 4to. p. 104.)’—Quoted in GOODE’s *Ceremonial of Ch. of England*. p. 35. n.

In 1576. GRINDAL then *Abp. of Canterbury* issued Visitation Articles similar to those circulated in 1571, when he was *Abp. of York*, thus:—

‘2. Whether you have in your Parish Churches and Chapels all things necessary and requisite for Common Prayer and administration of the Sacraments, specially....a decent large Surplice with sleeves....?’

‘6. Whether all and every Antiphoners &c....And whether all Vestments, Albes, and Tunicles,....be utterly defaced, broken, and destroyed; and if not, where, and in whose custody they remain?’

‘7. Whether your Parson, Vicar, Curate, or Minister, do wear any Cope, in your Parish Church or Chapel.’—*Remains* 159.

‘IV. Item. Whether your Deanes, Archdeacons, and other dignities of your Church be resident or not;...and whether every one of them be Ministers or not, whether they use semely or Preestly Garmentes according as they are commaunded by the Queene’s Majestie’s Injunctions to doe?—CARDWELL’S *Doc. Ann.* i. 364.

In 1584. ABP. WHITGIFT in his “*Articles Touching Preachers*,” &c. directs:—‘IV. That all *Preachers*, and others in Ecclesiastical Orders, do at all times wear, and use such kynde of Apparel as is prescribed unto them by the “*Book of Advertisements*,” and her Majesty’s Injunctions “anno primo.”—CARDWELL’S *Doc. Ann.* i. 413; WILKIN’S *Cone.* IV. 307. MR. GOODE says:—‘This I conceive, includes the directions given for their Dress in their Public Ministrations.’ (*Cerem.* p. 35.)

WHITGIFT also inquires in his Visitation Articles:—‘Whether doth your Minister in Public Prayer time wear a Surpless, and go abroad apparelled, as by her Majestie’s Injunctions and “*Advertisements*” prescribed.’—CARDWELL’S *Doc. Ann.* ii. 6.

In the *Diocese of Chichester*, during the vacancy of the See at this date, precisely the same inquiry is made in the Visitation Articles. (STRYPE’S *Whitgift*. p. 243. App. Bk. iii. No. 29.)

In 1590. PIERS, *Abp. of York*, also in his Visitation Articles makes inquiry:—‘Whether all *Copes*, *Vestments*, *Albes*, *Tunicles*,and such like reliques of Popish superstition and idolatry, be utterly defaced and destroyed.’

The REV. J. C. ROBERTSON, observes upon this:—‘It will appear that after the publication of the “*Advertisements*,” the use of *Copes* in Parish Churches was regarded, not only as no duty, but, by some Prelates, at least, as an offence against authority.’ In a Note MR. ROBERTSON says:—‘In the first Edition an opinion was expressed, that from the time of the “*Advertisements*” to the end of Elizabeth’s reign “the Parochial Clergy neither wore *Copes*, nor were held bound to wear them.” This opinion is contradicted in the “*Hierurgia Anglicana*” (p. 104.) on the ground that CARTWRIGHT and other Puritans, after 1570, speak of *Copes* as customary Vestures &c....I have not met with, nor have the Editors of the “*Hierurgia*” produced, any instance of a *Cope* in Parochial Churches during the period in question; and I

'had noted many instances of *Surplices* then used at Communion, 'before I was aware that *Copes* were positively *forbidden* by some 'Bishops of the time.' (p. 97, 98.)—*How Shall We Conform to the Liturgy.*

Nothing further of importance with respect to the *Habits* occurred during the remainder of Queen ELIZABETH's reign; she died *March* 25. 1603, and was succeeded by JAMES I. This Prince made certain alterations in the "BOOK OF COMMON PRAYER" at the instance of the *Hampton Court Conference*; but they in no way affected the subject of *Vestments*. Shortly after, with the view, probably, of confirming the decision of the *Conference*, a 'Code of CONSTITUTIONS and CANONS' was drawn up by ABP. BANCROFT, A.D. 1603—4, which obtained the approval of Convocation, and the assent of the King. To these we must now particularly recur. They are derived, evidently, from the "*Advertisements*" of Elizabeth.

The CANONS of 1603-4, from having been sanctioned by Convocation, and ratified by the King, were made binding upon the Clergy of that day; and as they have not since been superseded by Canon, or Statute Law, they are of *legal force* at the present time in so far as the Ecclesiastical body is concerned. The *Laity*, however, are not so strictly bound by them, since they were not sanctioned by the Imperial Parliament; yet *Churchwardens*, and other lay officers of the Established Church, are by no means free from their obligation, (See *supra* p. 127.). Several of these CANONS relate to the Clerical *Vestments*, viz. the 17th, 24th, 25th, 58th, and 74th; the most important of which, as being of general application, is the 58th CANON.

The 58th CANON enjoins the use of the *Surplice*, and the *Hood*, or *Tippet*, in Parochial ministrations: the *Surplice* to be provided at the charge of the Parish. The *Hood* is to be worn by Graduates; and the *Tippet*, by Non-Graduates. The CANON runs thus:—

- (1) 'Every Minister saying the *Public Prayers*, or *ministering the Sacraments*, or *other Rites of the Church*, shall wear a 'decent and comely *Surplice with sleeves*, to be provided at the 'Charge of the Parish. And if any question arise touching the 'matter, decency, or comelines thereof, the same shall be decided

‘by the discretion of the Ordinary. Furthermore, such Ministers as are *Graduates* shall wear upon their *Surplices*, at such times, such *Hoods* as by the orders of the Universities are agreeable to their Degrees, which no Minister shall wear (being no *Graduate*) under pain of suspension. Notwithstanding, it shall be lawful for such Ministers as are not *Graduates* to wear upon their *Surplices*, instead of *Hoods*, some decent *Tippets* of black, so it be not silk.’—CANON 58.

In *Cathedral* and *Collegiate Churches* the 25th CANON enjoins in the ordinary Offices, *Surplices* and *Hoods*; but at the administration of the Lord’s Supper, another CANON (the 24th) directs that a *Cope* be worn in those places. Thus:—

(2) *When No COMMUNION.*—‘In the time of Divine Service and Prayers in Cathedral and Collegiate Churches, when there is no *Communion*, it shall be sufficient to wear *Surplices*; saving that all Deans, Masters, and Heads of Collegiate Churches, Canons, and Prebendaries, being *Graduates*, shall daily, at the times both of Prayer and Preaching, wear with their *Surplices* such *Hoods* as are agreeable to their Degrees.’—CANON 25.

(3) *AT COMMUNION.*—‘In all Cathedral and Collegiate Churches the HOLY COMMUNION shall be administered upon principal Feast Days, &c. . . . the principal Minister using a decent *Cope*, and being assisted with the Gospeller and Epistler agreeably according to the “*Advertisements*” published Anno 7. Eliz.’ . . . —CANON 24.

*. The Rule laid down in the ‘*Advertisements*’ referred to in this CANON is of similar import, as we have already shewn at p. 824. *supra*.

MR. G. H. H. OLIPHANT (*Barrister-at-Law*), after quoting this CANON, remarks:—‘These *Advertisements* order that “at all other Prayers no *Copes* be used but *Surplices*.” But in strictness the *Dresses* should be according to the directions of the Rubric of the *First PRAYER BOOK*.’ (p. 51. n).—*Laws of Church Ornaments*, &c.

At the *Universities*, the 17th CANON requires the use of *Surplices* and *Hoods* by all Masters, Fellows, Scholars, and Students. Thus:—

(4) ‘All MASTERS and FELLOWS of Colleges or Halls, and all the SCHOLARS and STUDENTS in either of the Universities, shall in their Churches and Chapels, upon all Sundays, Holy days, and their Eves, at the time of Divine Service wear *Surplices* according to the order of the Church of England: and such as are *Graduates* shall agreeably wear with their *Surplices* such *Hoods* as do severally appertain unto their Degrees.’—CANON 17.

The remaining CANON touching upon *Ecclesiastical Vestments* is the 74th; but as this refers to the *Ordinary Apparel* of Ministers, which will form a distinct subject, we shall defer its consideration till we enter upon that question in order to avoid repetition.

How far these CANONS are influenced by the '*Advertisements*,' as some suppose, we may gather from the annexed opinions.

The REV. W. GOODE remarks:—'These CANONS, having been passed in Convocation, and ratified by the Crown, clearly shew the intentions of our Ecclesiastical authorities at that period; while nevertheless the Rubric of Queen *Elizabeth's Prayer Book* was still at that very time in the Book of Common Prayer as then authorized.' (p. 38.)—*Cerem. of Ch. of England*.

ARCHDEACON HARRISON says:—'On comparing these CANONS with the "BOOK OF ADVERTISEMENTS," it will be seen that those Advertisements were the very ground work of these CANONS; and it will be borne in mind, that the limitation of the use of Copes to the principal Minister, the Gospeller, and the Epistler, in Cathedral and Collegiate Churches, superseding meanwhile these Vestments by the *Surplice* so far as Parish Churches were concerned, was the very departure made in the Advertisements from the Rubric of Edward's First Book' (p. 127.). '... And the Advertisements, being, as we have seen, fully recognized by the CANONS, supply the connecting link between those CANONS and the earlier Act of Uniformity, and the Rubric which it established, and make the one harmonize perfectly with the other.' (p. 156.) Still, as the same author remarks:—'This direction (of CANON 58) to Graduates to wear their Hoods, with the permission given to non-Graduates to wear *Tippets*, upon their *Surplices*, in ordinary Parish Churches, is not grounded on the Advertisements, and is altogether new. And this, then, is the only point which we have yet come to, in regard to which there is discoverable any diversity between the CANONS of 1603, or our present practice, and the Rubric established by the Act of Elizabeth interpreted and extended by the clause which provided for further order in regard to Ornaments. If that Rubric, so explained and qualified, be our rule, the only question that can be raised is that to which this CANON gives rise, viz. whether the Hood, in Parish Churches, may be lawfully worn over the *Surplice*, not being one of the Ornaments in use in the 2nd year of Edw. VI. This is the entire amount of doubtfulness which can be found in the whole question of Vestments. Over the Gown, in Preaching, the Hood certainly may, and ought in strict propriety to be worn, if we are to follow the direction of that Rubric. (p. 129.)—*Historical Inquiry*.

But we must proceed with our historical survey of the evidences illustrative of this important

subject, when we will sum up the conclusions to be deduced from them.

1625. JAMES I. was succeeded by CHARLES I. A. D. 1625, in whose reign we find LAUD, when *Bp. of London* (1629), and when *Archbishop* (1633), urging Conformity to the use of the *Surplice and Hood*. Among his instructions was the following:—

‘That every Bishop take care in his Diocese, that all *Lecturers* ‘do read Divine Service, according to the Liturgy printed by ‘authority, in his *Surplice and Hood*, before the Lecture.’—*Troubles*, p. 517; *RUSHW.* ii. 7; *CARDWELL’S Doc. Ann.* ii. 178.

In 1636. BP. WREN issued certain orders and directions for his Diocese of Norwich, among which are the following:—

‘IV. That the Litany be never omitted on Sundays, Wednesdays, and Fridays, and that at all times the Minister be in his *Surplice and Hood* whensoever he is in public to perform any ‘part of his Priestly function.’—*CARDWELL’S Doc. Ann.* ii. 202.

‘XXIV. That every one allowed to be a Lecturer, do read the ‘Divine Service fully in his *Surplice and Hood* before every Lecture.’—*ib.* 206.

Previous to issuing these orders WREN put forth Articles of Inquiry; one of which ran in these words:—‘(Art. 9.) Doth your ‘Minister and Curate, at all times, as well in Preaching and ‘reading the Homilies, as in the reading Prayers and the Litany, ‘in administering the Holy Sacraments, solemnization of Matrimony, Burying of the Dead, Churching of Women, and all other ‘Offices of the Church, duly observe &c.... And doth he, in performing all and every of these, wear the *Surplice* duly, and never ‘omit the wearing of the same, nor of his *Hood*, if he be a Graduate?’—*Parentalia*, p. 14 &c.

In 1637. BP. MONTAGU inquires in his Diocese of Chichester:—

‘Doth your Minister always and at every time, both Morning and Evening, reading Divine Service, and administering the Sacraments, and other Rites of the Church, wear the *Surplice* according ‘to the CANONS, and doth he never omit wearing of the same at ‘such times?’—*Articles to be Enquired.* Lond. 4to. 1637-8.

Again in 1638, in his Visitation Articles for Norwich, he enquires:—‘Doth your Minister officiate Divine Service in due place, ‘upon set times, in the Robes, Habit and Apparel of his order, ‘with a *Surplice*, and *Hood*, a *Gown*, and a *Tippet*? not in a ‘*Cloak*, a sleeve-less Jacket, or Horseman’s Coat?’ (*ib.* p. 67.)

In 1637 also, the SCOTCH LITURGY was framed, in which was the *Rubric* following:—

(h.) ‘And here is to be noted that the *Presbyter* or Minister ‘at the time of the Communion, and at other times in his Ministration, shall use such Ornaments in the Church, as ‘are prescribed, or shall be by his Majesty, or his Successors, ‘according to the Act of Parliament provided in that behalf.’—(KEELING 2.)

In 1638. BP. DUPPA (of *Chichester*) in his Articles enquires:—
 ‘10. Doth he (your Minister) in celebration of Divine Service, use
 ‘such *Vestments* as are enjoined by authority; doth he constantly,
 ‘in performing that duty, wear a *Surplice*, and an *Hood* (if he be
 ‘a Graduate) suitable to his Degree?’—*Articles to be Inquired, &c.*
 London 4to. 1638.

In 1640. BP. JUXON in his Visitation Articles enquires:—
 ‘Have you a comely decent *Surplice with sleeves* for the use of
 ‘your Minister in saying the Public Prayers, or Ministering the
 ‘Sacraments, and other Rites of the Church; together with an
 ‘*University Hood*, according to the Degree of your said Minister?
 ‘And doth the Parson, Vicar, or Curate use the same as oft as he
 ‘officiates God’s Public Service, administreth the Sacraments, or
 ‘dischargeth any public duty in the Congregation?’—quoted in
 HARRISON’s *Hist. Inquiry*, p. 167.

In 1641, commenced those serious troubles which ended in the ruin of both Church, and Crown. The House of Lords, impelled by the force of circumstances and popular clamour, appointed at this date a *Committee*, formed of Laymen and Divines, to take into consideration the “Innovations in the Church respecting Religion,” which had been lately made by LAUD, and certain Bishops of his party. One of the charges affects the authority claimed for the ‘*Book of Advertisements*.’ It runs thus:—

‘By pretending for their innovations, the Injunctions and
 ‘*Advertisements* of Queen Elizabeth, which are not in force, but by
 ‘way of commentary and imposition; and by putting to the
 ‘Liturgy printed “secundo, tertio Edwardi Sexti,” which the
 ‘Parliament hath reformed and laid aside.’—CARDWELL’S *Conf.*
 273.

Among other matters, it was considered in the Committee—
 ‘Whether the Rubrick should not be mended, where all *Vestments*
 ‘in time of Divine Service are now commanded, which were used,
 ‘2 *Edw. VI.*’—(*ib.* 274.)

The concessions, however, that were proposed by the Committee for consideration, were unavailing; for the course of events led to the overthrow of Episcopacy; the complete rejection of the BOOK OF COMMON PRAYER; and the substitution in its place of the “DIRECTORY.” (*Jan.* 3, 1645.). We therefore have to pass on to the Restoration of Charles II. A. D. 1660.

1660. In CHARLES II. in order to secure a temporary peace with respect to religious matters, until a Synod should be convened for the full discussion of all Ecclesiastical questions, issued a ‘*Declaration*,’ in which, with regard to *Vestments*, he directed:—‘For the use of the *Surplice*, we are contented that all men be left to their liberty to do as they shall think fit, without suffering in the least degree for wearing or not wearing it;

‘provided, that this liberty do not extend to our own Chapel, Cathedral, or Collegiate Churches, or to any College in either of our Universities, but that the several Statutes and customs for the use thereof in the said places be there observed as formerly.’ (Oct. 25th, 1660.)—CARDWELL’S *Doc. Ann.* ii. 248.

The Presbyterians, not satisfied with this temporary arrangement, urged that the use of the *Surplice* might be discontinued by his Chaplains, because the sight of it would give great offence and scandal to the people. The King, however, was determined on this point, and said “that he would not be restrained himself, when “he gave others so much liberty.” (*Conf.* 246.).

The promised Synod immediately followed: a *Conference* of Episcopal and Presbyterian Divines was held at the SAVOY, (March 25th, 1661.) for considering all doubtful and disputed points of Ecclesiastical order and discipline; and for effecting the settlement of the Religion of the kingdom.

The Presbyterians urged among other points that the injunction following was contrary to the Word of God, viz.:—‘That no Minister be permitted to read or pray, or exercise the other parts of his office, that dare not wear a *Surplice*.’—(CARDWELL’S *Conf.* 265. 310.) They also excepted against the Rubric on the ‘*Ornaments*,’ stating:—‘Forasmuch as this Rubrick seemeth to bring back the *Cope*, *Albe*, &c., and other Vestments forbidden by the COMMON PRAYER BOOK, 5 & 6 EDW. VI., and so our reasons alleged against ceremonies under our 18th general exception, we desire it may be wholly left out.’ (*Conf.* 314.). The Bishops answered:—‘That reason and experience teaches that decent *Ornaments* and *Habits* preserve reverence, and are held therefore necessary to the solemnity of Royal acts, and acts of Justice, and why not as well to the solemnity of Religious Worship. And in particular no *Habit* more suitable than *white linen*, which resembles purity and beauty, wherein Angels have appeared, (*Rev.* xv.), fit for those, whom the Scripture calls Angels: and this *Habit* was ancient. CHRYS. Ho. 60. *ad Po Antioch.*’ (*Conf.* 350.)

The REV. J. C. ROBERTSON remarks ‘that the Presbyterians of 1660 find fault with it (the Rubric) as *seeming* to order *Copes*, it is evident that no such Vestment had ever been used within their knowledge in Parochial Churches.’ (p. 99.)—*How Shall We Conform to the Lit.*

The Commissioners, however, could come to no agreement (July 24th); wherefore the King ordered Convocation to proceed to a *Revision* of the Liturgy (Nov. 21st): and the result was the “BOOK OF COMMON PRAYER” now used, which was confirmed by the Act of Uniformity, 13 & 14 Car. II. c. 4. (July 9th, 1662), and has the force of Statute Law.

1662. The *Rubric* of this Book, and by which we are now bound, has been already quoted at page 805;

and what the immediate usage was, we may gather from the Visitation Articles following:—

In 1661. BP. NICHOLSON, in his Visitation Articles for the Diocese of Gloucester, enquires:—

‘[Sect. i.] 8. Doth your Minister, at the reading or celebrating any solemn Divine Office in the Church or Chapel, wear the *Surplice*?’

‘[Sect. ii.] 6. Have you a comely large *Surplice* for the Minister to wear at the times of his public and solemn ministration in the Church?’

In 1662. ABP. FREWEN also enquires in his Visitation Articles for the Diocese and Province of York:—

‘[Tit. i.] 5. Have you....a decent *Surplice*, one or more, for your Parson, Vicar, Curate, or Lecturer, to wear in the time of public ministration?’

‘[Tit. ii.] 3. Doth he read the Book of Common Prayer &c.... And doth he wear the *Surplice* while he performs that Office or other Offices mentioned in the Common Prayer Book?’

7. Doth your Parish maintain a Lecturer?...Doth he read the whole Divine Service of Common Prayer, once a month at the least, wearing a *Surplice*.

In 1670. We find ABP. SHELDON, writing to the Commissary, Dean, and Archdeacon of Canterbury, desiring them to ‘admonish and recommend to all and every the Parsons, Vicars and Curates within my said Diocese and Jurisdiction....that in their own persons in their Churches they do decently and solemnly perform the Divine Service....and that in the time of such their Officiating they ever make use of, and wear their Priestly Habit, the *Surplice* and *Hood*.’—CARDWELL’S *Doc. Ann.* ii. 277.

In the same year BP. LANEY, in his Visitation Articles for the Diocese of Lincoln, enquires:—

‘[Tit. iii.] 7. Doth your Minister at the reading or celebrating any Divine Office in your Church or Chapel, wear the *Surplice*, together with such other Scholastic *Habit* as is suitable to his Degree?’

Likewise JOHN HAMMOND, *Archdeacon of Huntingdon*, in his Articles of Inquiry, asks:—

‘[Tit. i.] 7. Have you....a decent and comely *Surplice* for the use of the Minister in his Public Administrations?’

‘[Tit. ii.] 4 Does he, at reading or celebrating any Divine Office in your Church or Chapel, constantly wear the *Surplice*, together with such other *Scholastical Habit* as is suitable to his Degree; and in Preaching doth he wear a *Gown*?’

In 1674. BP. FULLER, the successor of BP. LANEY in the See of Lincoln, makes the same enquiry as his predecessor.

In 1676. DR. OWTRAM, *Archdeacon of Leicester*, enquires:—

‘[Tit. i.] 7. Have you....a large *Surplice* for the use of your Minister in his Public Administrations?’

‘[Tit. ii.] 3....And doth he, in the reading or celebrating every Office in your Church or Chapel wear the *Surplice*?’

In 1679. BP. BARLOW, in his Visitation Articles for the Diocese of Lincoln, enquires:—

‘[Tit. i.] 7. Have you a fair *Surplice* for the Minister to wear at all times of his Public Ministration, provided at the charge of the Parish?’

‘[Tit. ii.] 4.And doth he make use of the *Surplice* when he reads Divine Service, or administers the Sacrament?’—(Quoted in Harrison’s *Hist. Inquiry*, p. 176—178; STEPHEN’S *Book of Common Prayer*, E. H. S. 374.)

1685. These historical evidences clearly prove what was the usage with respect to *Clerical Vestments* in the age immediately succeeding the *last Review*; yet the Non-conformists were not without hope of eventually accomplishing their wishes with regard to the removal of the *Surplice* &c. In the reign of JAMES II., (1685.), whose Romanizing prepossessions soon began to alarm the country, their prospects became more encouraging. DR. TILLOTSON, and DR. STILLINGFLEET, at this period, aimed at effecting by certain concessions the admission of Dissenters within the pale of the Church, doubtlessly with the view of counteracting the Papal influence of the Court. JAMES II. however, went so far in the opposite extreme, that he was at last compelled to abdicate the Crown in favour of WILLIAM and MARY (Dec. 23rd, 1688), which led at length to the *toleration of Dissenters* by Act of Parliament (1 Will. & Ma. c. 18.), and the appointment of a Committee of Divines, to ‘prepare such *Alterations* of the Liturgy, and Canons, &c., as might most conduce to the good order and edification and unity of the Church of England, and to the reconciling as much as possible of all differences.’ (Sep. 13, 1689.) The course of events however would not sanction the great changes that were proposed, so that the whole matter fell to the ground; and indeed this was the last attempt made by authority for the *revision* of the LITURGY.*—(CARDWELL’S *Conf.* 393—459; SHORT’S *Hist. of Ch. of England*, p. 585—588.)

1689. Among the *alterations* in the Liturgy, proposed by the Commission at this date was the rejection of the *Rubric* relating to *Vestments*, and the substitution of the following:—

- (i.) ‘Whereas the *Surplice* is appointed to be used by all Ministers in performing Divine Offices, it is hereby declared, That it is continued onely as being an antient and decent Habit But yet if any Minister shall come and declare to his Bishop that he cannot satisfie his conscience in the use of the Sur-

* The *American Book of Common Prayer*, which is a recent Revision of our LITURGY, omits the *Rubric* on ‘Ornaments’ altogether.

‘plice in Divine Service, In that case the Bishop shall dispense with his not using it, and if he shall see cause for it, he shall appoint a CURATE to Officiate in a Surplice’....

To this the following NOTES were annexed:—(1) ‘*Mem.* This Rubric was suggested, but not agreed to, but left to further consideration. (2) ‘*Mem.* A CANON to specify the *Vestments.*’ (p. 9)—*Copy of Alterations &c. House of Commons Report.* June, 1854.

We have now gone through the various Legal and Ecclesiastical authorities, which have regulated from time to time the *Habits* of the Clergy of the Reformed Church of England; and have seen, by reference to a few out of the many historical evidences bearing on the general question of law and authority, which might have been adduced on the subject, how far those authorities affect, or are supposed to affect, the usage of our own day. Should the Reader require further evidences, particularly of the practices of individual Clergymen of the past age, he is referred to MR. ROBERTSON’S excellent work from which we have frequently quoted, and to the ‘*Hierurgia Anglicana*,’ (pub. by the *Eccl. Soc.*). As for ourselves, we cannot but come to the conclusion that the RUBRICS of the *First* LITURGY of Edward VI. (1549), and the CANONS of 1603-4, are the only rules relating to *Clerical Vestments* of strictly legal force at the present day; and further, that the ancient *Constitutions* of ABP. WINCHELSEY, REYNOLDS, and others, cited by the Canonists Lynwood, Gibson, Wilkins, &c., are of very doubtful and disputed authority, and consequently unsafe to be adopted as our rule of action.—And this, it may be observed, is more the result of prescriptive usage, than of any actual defect in them in point of law. We may likewise add, that the limitations effected in the *Rubrics* by the “*Book of Advertisements*” of Queen Elizabeth, possess no influence upon the *Rubrics* of the Liturgy of 1662, the BOOK OF COMMON PRAYER by which we are now bound. It will also have been observed, that throughout the *Rubrics* and the *Canons* a distinction is uniformly maintained between the Members of Cathedral and Collegiate Churches, and the Clergy generally, with regard to the *Habits*.

It may be desirable at this stage of our discussion to annex a few modern Ecclesiastical opinions, in addition to what we have already advanced, confirmatory of the conclusions we have arrived at.

DR. BENNET (*ob.* 1728), after quoting the Rubrics from EDWARD'S *First Liturgy* (*b. c. d. e.* above,) and the Rubric of ELIZABETH'S Prayer Book of 1559, (*g.* above), remarks:—"And thus the Rubric stood till the Restoration of King CHARLES II; after which, 'twas alter'd to what it now is. From hence it seems to follow, that the present Rubric, and that of Queen ELIZABETH, which are in effect the very same, do restore those Ornaments, which were abolished by King EDWARD'S *the Second's Book*' (this must be a misprint for "EDWARD'S *Second Book*"), and which indeed have been disus'd ever since that time. But it must be consider'd that in the latter part of the Act of Uniformity, 1 *Eliz.*, there is this clause viz. "*Provided always, and be it enacted, that such Ornaments, &c.* (the *two Sections* of the Act are quoted *above* p. 817.) This clause explains Queen ELIZABETH'S Rubric, and consequently the present one, which is in reality the same. So that those Ornaments of the Church and its Ministry, which were required in the 2nd year of King EDWARD, were to be retain'd, till the Queen (and consequently any of her Successors) with the advice before specify'd, should take *other order*. Now such *other order* was accordingly taken by the Queen in 1564, which was the 7th of her reign. For she did then, with the advice of her Ecclesiastical Commissioners, particularly the then Metropolitan, DR. MATTH. PARKER, publish certain *Advertisements*, wherein are the following directions. 'Item, *In the Ministration,*' &c. (cited *above* p. 824. The author then quotes the *Canons* of 1571, and the 58th of the CANONS of 1603; adding)... 'From hence 'tis plain, that the Parish Priests (and I take no notice of the case of others,) are obliged to no other Ornaments, but *Surplices* and *Hoods*. For these are authentic limitations of the Rubric, which seems to require *all* (sic) such Ornaments as were in use in the 2nd year of King EDWARD'S reign. Besides, since from the beginning of Queen ELIZABETH'S reign down to our own times, the disuse of 'em has most notoriously been allowed; therefore tho' it were not strictly reconcilable with the letter of the Rubric, yet we cannot be supposed to lie under any obligation to restore the use of them.' (p. 3—6.)—*Paraphrase on Book of Com. Prayer.* A. D. 1708.

ARCHDEACON SHARP says:—"Upon the 58th CANON, which enjoins "Ministers reading" &c. I need say the less, because it is superseded by the *Rubric* before the Common Prayer, in 1661, which is *statute law*, and determines, that "All the Ornaments of the Ministers, at all times of," &c. (here is cited the Rubric.). So that the injunction concerning the Habits and Ornaments of Ministers, which is at the end of King Edward VI's first Service Book, with its explanation in the Act of Uniformity by Queen Elizabeth, is the *legal* or *statutable* rule of our Church Habits at this day: and is so far from being explained by this CANON, that it rather serves to explain the Canon itself.... For, first, this Injunction of King Edward's.... though it requires the "*Surplice* to be used in all Parish Churches and Chapels annexed to the same," yet doth in

'express words, "give liberty to the Clergy to use, or not to use the *Surplice* during their administration in all other places." Which is an indulgence that the CANON doth not expressly give, and it may be some question, whether it can be fairly inferred from it. And the other thing I would observe in the said injunction is, that no order is given therein concerning the use of the *Hood* with the *Surplice* "in Parish Churches," though the same is allowed to be used by dignitaries, "in Cathedral Churches," and Masters and Fellows of Colleges, being Graduates, in their own College Chapels. Therefore, as I take it, the clause in this CANON, which enjoins Graduates to wear the *Hoods* of their respective Degrees in Parish Churches, is not strictly binding; forasmuch as the present Rubric, which is of later date, and decisive of all questions about the *Habits* in ministration, refers us to a rule by which the said practice is not required.* But I do not mean hereby in the least to except against the use of Graduates wearing their *Hoods* in their several Churches, for which not only a CANON but a general custom thereupon, may be pleaded, any more than I could condemn the disuse of *Copes*, *Albs*, and *Tunicles*, since both CANON and custom may be pleaded for that disuse also. The whole truth of the matter is, that both the use of *Hoods*, and disuse of *Copes* and *Tunicles*, are now so notoriously and universally allowed of by the Ordinaries, that, although neither of them could in strictness be reconciled with the letter of the *Rubric*, yet we are not bound, at this time, to make any alteration in our practice. For whatever our Governors in the Church do open and constantly permit, and consequently by a fair construction approve of, whether it will be admitted as a

* In a *Note*, the ARCHDEACON states that, BP. COSINS stands up for the complete restoration and strict propriety, of all the ancient Ministerial Habits enjoined by king Edward's first Service Book: that DR. NICHOLLS is of the same opinion, but expresses himself with more diffidence: that MR. WHEATLY insists upon the said Ornaments being enjoined by our present Rubric, but contents himself with observing that some of them are obsolete and grown out of use: that the author of the "*Rubric Examined*" (8vo. London 1737) goes wholly in Dr. Bennet's way, and takes for granted, that the *Rubric* is authentically limited by the *Advertisements* of 1654, and *Canons* of 1603. SHARP then adds:—'Now under this variety of sentiments about the sense and extent of this *Rubric*, when it is said "to be decisive" about the Habits, no more is meant than that it is the rule, however understood, by which our Habits ought to be now regulated; (a point in which all parties agree;) and that no CANON should take place in enjoining any thing contrary to it or inconsistent with it. But there is no way in which the *Rubric* can be so explained, as to include the use of Graduates' *Hoods* in Parish Churches, or of *black Tippets* to non-Graduates, during the ministration of Divine Service. The former being restrained to be used only in Cathedral and Collegiate Churches and Chapels, or by Graduates in the Pulpit, both in King Edward's first Service Book, and in the Queen's *Advertisements*, 1564, and in the CANONS of 1571. And in none of these is the use of the *Tippet* once mentioned.'—*ib.* p. 204.

‘good interpretation of Ecclesiastical laws or not, yet there is no doubt it is a sufficient dispensation for the continuance of the usage, till further order be taken therein.’ (p. 203—206.)... ‘It is most certain that whereinsoever the 58th CANON doth not well consist with the general *Rubric* before Morning Prayer; as I have shown in one instance, viz: “the wearing *Hoods* and “*Tippets* in Parish Churches,” it doth not; therein, of consequence, it will be found in the same degree inconsistent with the 14th CANON. But then it is to be noted, that saving this single instance, every other exception against this CANON is at least as disputable as the true meaning and extent of the Rubrical order with which it seemeth inconsistent. And, therefore, till it be fully agreed, (which at present it is not) how the said Rubric is to be interpreted, and how far it will conclude and determine our practice, (of which the compilers of our CANONS might not have just the same sentiments with some of our modern Ritualists,) it does not seem reasonable to complain of a disagreement or contrariety in our CANONS.’ (p. 208.).—*On Rubrics & Canons*. Charge. A. D. 1746.

Of more recent date are the following:—

The late BISHOP OF DOWN AND CONNOR (*Dr. Mant*), when quoting from ARCHDEACON SHARP’S work ‘*On the Rubrics and Canons*’ the passages (from pages 65, and 205) stating that the “*Advertisements*” of Queen Elizabeth were authentic limitations of the Rubric, introduces this remark:—‘The Rubric, then, thus limited by the Queen’s “*Advertisements*” in 1564; and limited to the like sense by her *Canons* in the year 1571; as likewise by the 58th CANON of the year 1603, in the reign of her successor, King JAMES I, obliges the Ministers of the Church, at the times of their Parish ministration, to the use of no other Ornaments but “*Surplices*, and *Hoods* agreeable to their Degrees. Since however some Ritualists are of opinion, that this Rubric does not admit of the foregoing limitation, but is to be understood as still prescribing the use of all the ancient Ministerial Habits enjoined by the First Book of King Edward VI; it may be convenient to remark, that from the beginning of Queen Elizabeth’s reign down to our times, the disuse of some of those Ornaments has been, and is now so notoriously and universally allowed of by the Ordinaries.’ &c. (Here is continued the paragraph from p. 205. of SHARP’S Work, as given above).—*Introduction to Book of Com. Prayer*. p. lxxiv.—This is also quoted by Mr. STEPHENS in his *Book of Com. Prayer*. E. H. S. p. 367. to which he appends this remark:—‘The irresistible answer to Bp. MANT’S argument is this, that neither the “governors in the Church,” nor “usage,” can supersede the positive enactments of the *Statute Law*.’ (p. 368.).

The BISHOP OF EXETER (*Dr. Phillpotts*), in his judgment in the *Helston* case, observes:—‘The *Rubric*.... says, “*That such Ornaments*” &c.... in other words, a *white Albe plain*, with a *Vestment* or *Cope*. These were forbidden in King EDWARD VI’s *Second Book*, which ordered that “*The Minister*.... should use neither *Albe*, *Vestment*, or *Cope*,” &c. This was a triumph of the party most opposed to the Church of Rome, and most anxious to carry Reformation to the very furthest point. But their triumph was

'brief. Within a few months Queen MARY restored Popery; and 'when the accession of Queen Elizabeth brought back the Reformation, she, and the Convocation,* and the Parliament, deliberately rejected the simple direction of EDWARD'S *Second Book*, and 'revived' the Ornaments of the *First*. This decision was followed 'again by the Crown, Convocation, and Parliament, at the Restoration of CHARLES II., when the existing Act of Uniformity 'established the Book of Common Prayer, with its *Rubrics*, in the 'form which they now stand.' — (Quoted in HARRISON'S *Historical Inquiry*, p. 7; STEPHENS' *Eccles. Statutes*, p. 2050.)

The BISHOP OF ST ASAPH (*Dr. Short*) remarks:—'It should be 'remembered, that most of the regulations with regard to the distinctive Dress of the Clergy have gradually been given up, excepting, indeed, the *Surplice*, and the *square-Cap* in the Universities. 'Copes, and *Tunics*, are almost forgotten; *Albes* are confounded 'with *Surplices*; and the *Gown* and *Cassock*, with the *square-Cap* 'and *Hood*, are used according to the discretion of the Clergyman 'himself. It may indeed be questioned whether this has not gone 'too far. Perhaps the interests of the Church would be best consulted, if, without adopting any distinctive Habits, we all dressed 'so that the world might from our appearance presume that 'we belonged to the Ministry.' (p. 253. n.)—*Hist. of the Ch. of England*.

The REV. C. BENSON, after denying the legal authority of the *Advertisements* of 1564, proceeds:—'The first *Rubric* in our Liturgy, then, was still the law of the land, notwithstanding the 'issuing of the Articles of 1564; and by that, and not by them, 'the Clergy were still bound to regulate their *Ministerial Ornaments* and *Robes*. There can be little doubt, however, but that, in 'many instances, the Clergy acted upon these almost, but not 'altogether, legal regulations, as if they really superseded the 'Rubric, and as giving them excuse enough for neglecting its 'Vestments, and security enough against being prosecuted and 'punished for the neglect'....(With respect to these "*Advertisements*," he goes on to say, that the Bishops:—) 'were fully aware, 'that without her (*Elizabeth's*) ratification they could not be 'enforced as law, and that it was their wish to rid themselves altogether of the Popish Ornaments enjoined by the *first Rubric*, by 'compelling those who were attached to their use, at once to give 'it up. "But the Queen declined to sign it," (says STRYPE).... 'As therefore, she was told that those who disliked the enjoined 'Habits, would consider the authority of the "*Advertisements*," 'without her ratification, a sufficient sanction for discontinuing 'their use, she felt that enough had been done to pacify them, 'and so declined, by signing, to give the Articles the absolute 'force of law.... Upon the accession of JAMES I., a Convocation 'was called, and the CANONS of 1603 were the result of their 'labours. These CANONS so nearly correspond with the ADVER-

* The Bishop evidently errs here, for the *Convocation* was not in a position to be consulted: the PRAYER BOOK was reviewed by a Committee of Divines, who were possessed of no formal authority.

'TISEMENTS of 1564, upon the subject of the *Clerical Vestments*,
 'that we cannot but suppose that they were intended to supersede
 'legally, what the ADVERTISEMENTS, wanting the sanction of the
 'Sovereign, had only virtually suspended, *i.e.* the operation, so
 'far as the Parochial Clergy were concerned, of the first Rubric in
 'the Book of Common Prayer. But this effect, like the former,
 'was unhappily frustrated. The CANONS, though they passed the
 'Ecclesiastical, were never confirmed by the Civil branch of the
 'Legislature. Thus the binding power still remained with the
 'Rubric, to which both Church and State had united to give
 'force. The Clergy, therefore, were not fully relieved by these
 'CANONS from the obligation of wearing *Copes*, and other Gar-
 'ments, at the appointed times. The Convocation had nominally
 'emancipated them from the outward garb of Popery; but the
 'Parliamentary ordinance was not really taken out of the way, and
 'in any contest between the two, the voice of the *Statute* would
 'have naturally prevailed in point of law, whatever it might have
 'done in point of conscience. This ascendancy of the *Rubric*
 'was further strengthened by the subsequent Act of Uniformity, in
 '1662. . . . Church affairs were deliberately reviewed, and the requi-
 'sition made upon every Beneficed Clergyman to declare his assent
 'and consent "to the use of all things prescribed by the Common
 'Prayer," unaccompanied by any confirmation or even mention of
 'the limitations allowed by the ADVERTISEMENTS of 1564, and the
 'CANONS of 1603, can scarcely be considered in any other light,
 'than that of restoring the Rubrics to all the force of law which
 'they had before those limitations were thought of or made. That
 'the practice of the Church followed this enactment of law, is,
 'however, a point, the proof of which is, I apprehend, wanting.
 'The long, systematic, and universal discontinuance of *Copes*, not
 'only in Parochial, but also in Cathedral and Collegiate Churches,
 'would seem to argue that both *Statute* and *Canons* were alike
 'neglected from the first. . . . It appears that the Clergy have been
 'at all times disinclined to the use of the Popish Habits, and that
 'they twice obtained what was very nearly equivalent to a legal
 'repeal of the *Rubric* enjoining them; that upon the strength of
 'the "*Advertisements*" of 1564, and *Canons* of 1603, they took the
 'liberty, very extensively, to omit the use of the Habits; and that,
 'when the *Statute* of CHARLES II. succeeded that of ELIZABETH
 'for Uniformity, the inveterate custom of omitting the use of the
 '*Cope* continued to prevail, against the strict letter of the *Statute*,
 'and is at this day the rule and guide of the Established Church.
 'So far, therefore, as this omission is concerned, though it be
 'literally and correctly speaking, a violation of the declaration
 'and promise of the Clergy, yet it is a violation made under such
 'circumstances, that whilst it must be confessed to trench upon the
 'enactments of the Law, it is excusable as to times past, and can
 'never be censured as the wilful breach of our obligation, to which
 'though they felt themselves conscientiously bound, they never-
 'theless presumptuously refused to conform.' (p. 25—27). . . . The
 '*First Book* of EDWARD VI. is, upon this matter our present
 'guide, because we are commanded, in our own Liturgy to use
 'such *Habits* as that first *First Book* prescribes.' (p. 43.).—*The*
Rubrics & Canons Considered.

The REV. W. GOODE, referring to the direction given in
Elizabeth's Act of Uniformity, and *Prayer Book*, remarks, that it

'was not probably intended to be a permanent one,' adding:—'But this of course does not affect the question of its validity as found in our present Prayer Book, which is sanctioned by an Act of Parliament....The direction given in the 58th CANON of 1604 (the code of Canons now in force) is inconsistent with that contained in this Rubric. At the same time, it must be admitted, that a RUBRIC sanctioned both by Convocation and Parliament in 1662, cannot be invalidated by a CANON that had the sanction of Convocation only in 1604.' (p. 29.)....(After quoting the Rubrics. (b.) (c.) (d.) cited above, and speaking of the Hood and the Vestments at Communion time, mentioned hereafter, MR. GOODE states that he considers) 'our present usage is probably nearer the intentions of our Church than the strict letter of the Rubric:' and in confirmation of this view, refers to the "*Advertisements*" of Queen Elizabeth, in 1564, adding:—'That all the directions given subsequently respecting the Dress of Ministers in the Public Services of the Church, in Injunctions, Articles, and Canons, seem to correspond with those we find in these "*Advertisements*." (p. 33)....(After quoting various authorities, MR. GOODE proceeds:—'And as a proof that the directions of the "*Advertisements*" and CANONS had beyond question practically superseded the Rubric, I would observe, that in all the Parochial Articles of Inquiry I have seen, even of ABP. LAUD, and the Bishops of his party, I find no inquiry as to *Albes, Vestments, Copes, or Tunicles*.' (p. 38). ..(He then concludes:—'And previous to the Prayer Book of 1662, it might perhaps fairly have been held, that the Rubric of the Prayer Book (of 1559) .. was superseded by the directions of the "*Advertisements*" and CANONS....But I admit that our present RUBRIC, which leaves out the reference to Queen ELIZABETH'S Act of Uniformity, and expressly enjoins the Ornaments of King EDWARD'S *First Book*, cannot be thus got rid of....and it must be admitted, that the matter is left in a very unsatisfactory state.' (p. 39).—*Cerem. of Church of England*.

ARCHDEACON HARRISON, after quoting the Rubrics of EDWARD'S *First Book*, and the Bp. of Exeter's opinion, (given above), proceeds to say:—'The order, then, of Edward's *First Book*, in regard to Ornaments, would seem, as far as appears at present, to be of sole authority.' (p. 8.)....(Then follows an inquiry respecting the 'Preaching Dress' of this age to the reign of Elizabeth: the author next quotes the *Statute* of 1 Eliz. c. 2. s. 25. (see above) adding:—'The limitation contained in this clause seems to have been very generally overlooked by writers....who have spoken of the order of Edward's *First Book*, in respect to Ornaments, as though it had been simply, and without reservation, re-established by the Act of Elizabeth' (p. 81.)....(After citing the 26th Section of the Act, MR. HARRISON proceeds:—'Now, in comparing the two parts of this clause....the retaining of the Ornaments prescribed by Edward's *First Book* would seem to be evidently and on the face of it, a temporary arrangement—"until other order shall be therein token" (p. 82.)....which "*other Order*" says GIBSON (at least in the method prescribed by this Act) was never yet made; and therefore, *legally*, the Ornaments of Ministers in performing Divine Service are the same now as they were in "2 Edw. VI." And we find BURN says the same. And so also

'NICHOLLS before him.' (p. 86.)—(The author next argues that such "other order" *was taken* and promulgated in the *Book of Advertisements*).... 'There was competent authority for the further 'order taken in this Book of Advertisements, in regard to the Ornaments of the Minister, superseding though silently that of Edward's *First Book*. For such change was really made by these "*Advertisements*;" and if our argument is correct, it was 'done by proper authority;' (p. 115.)... was universally recognized as of absolute legal authority; and the change had been 'effected according to the intention with which... that provision 'had been made, *i.e.* "quietly and without any show of novelty." 'The *Rubric* still continued as it was, viz. "That the Minister, at 'the time of the Communion, and at all other times in his ministration '&c. &c. according to the Act of Parliament set in the beginning "of this Book;" but the order subsequently taken, not avowedly, 'but virtually and really, in conformity with the provisions of that 'Act, entirely satisfied, it would seem, the consciences of Churchmen in the times of HOOKER, ANDREWES, and other their 'contemporaries, wise and well informed men, and whom we justly 'look up to as patterns of high principle and sound judgment. 'And though, a few years later, a different view was taken by one 'or two persons, in themselves of high authority, but living at a 'period of much excitement, and when the same calm exercise of 'judgment was somewhat hindered by the feelings then called 'forth, yet afterwards again men like SPARROW and his contemporaries viewed the matter in the same light as those of an earlier 'generation, recognizing fully the authority by which the *Rubric* 'still in force had been qualified and explained.' (p. 137.).. (After speaking of the CANONS of 1603, the author remarks):—"The 'Canons of 1603, as is well known, though ratified by the King, 'were never confirmed by Parliament; and hence the difficulties 'which have been raised in regard to particulars in which those 'Canons and the orders established by the *Rubric* differ from each 'other. But all this difficulty is... entirely removed, if once it 'has been proved that the order taken in the "*Advertisements*" 'was taken by the authority recognized in this Act of Uniformity, 'and so carried with it virtually the authority of Parliament. For 'except in one trifling particular, the "*Advertisements*" of 1564, 'and the CANONS of 1603, are, in regard to Ministerial Vestments 'and Attire, in perfect agreement, and our present practice is in 'agreement with both.' (p. 151.)... After quoting the *Rubric* as altered at the last Review, he continues:—"The reference to the 'Act of Uniformity, 1 *Eliz.* was omitted, the new Act, 14 *Car.* II. 'being prefixed to the revised Book. In the alteration, though 'apparently slight, which was thus made, the distinction it will be 'observed, was silently dropped which was discoverable before, 'between "the time of the Communion" and "all other times in" 'the "ministration," the distinction of Dress between the two 'having now been long abolished, so far as Parish Churches were 'concerned, by the "ADVERTISEMENTS" of 1564, and the CANONS 'of 1603. (p. 171.)... When we examine the matter minutely, we 'find that by dropping this distinction which the former *Rubric* 'had recognized they (the *Reviewers*) did virtually, though silently, 'sanction and establish the further "order" which had been taken 'in the ADVERTISEMENTS, and followed in the CANONS. And it is

‘still more evident that this was the real intention of the Reviewers, when we consider the other alteration which was made, substituting the words—“Such Ornaments, &c. . . shall be retained and be in use, &c.—instead of the Minister, &c. . . shall use such Ornaments” &c. (p. 171.)... (Mr. HARRISON at last concludes):—‘That *Albes*, *Copes*, and *Tunicles*, had been not merely disused, but formally and legally superseded, so far as Parish Churches were concerned well nigh a *hundred years before* the Rubric in our Common Prayer was finally settled in its present form, has I trust, been fully proved . . . That the Reviewers of 1661 did not intend, and were not understood to intend, to set aside the directions of the CANONS of 1603, but did in fact regard as part of the regular and appointed *Ornaments of the Minister*, and did require and enforce accordingly, that which rested entirely on the authority of those CANONS, viz. the wearing of the *Hood* with the *Surplice* by the Officiating Minister in Parish Churches, and which from that time has been the established practice. Meanwhile, those who would maintain that the Rubric of EDW. VI’s *First Book*, unexplained or modified by any subsequent order, is the present rule of the Church, must reject the use of the *Hood* as worn with the *Surplice*, in the Ordinary Service; and if, on the *cy près* principle, they admit the *Surplice* to be used instead of the *Albe*, or *Albe* and *Cope*, and are of opinion that the Sermon was to be preached in it, they must adopt the hypothesis that the *Hood* is to be put on, upon the *Surplice*, specially and only for Preaching. . . . On the other hand, if we simply admit—what the historical documents, I think, clearly prove—that there was no intention, at the last Review, of superseding the CANONS of 1603, but rather of adopting and enforcing them, the whole question respecting the Vestments of the Minister is clear.’ (p. 181.)—*Historical Inquiry*.

The REV. W. PALMER, after quoting the Rubrics of the Liturgy of 1549, remarks:—‘The Vestures mentioned in the preceding passages, are the *Vestment*, *Cope*, *Tunicle*, *Albe*, *Rochette*, *Hood*, *Surplice*, and *Pastoral-Staff*.’ (Vol. ii. 397.)—*Origines Liturgicæ*.

The REV. J. C. ROBERTSON says:—‘Very great importance has been attached to the question of Ornaments. The Puritans held those prescribed by the Church’s rulers to be unlawful for Christians; the rulers enforced them, not apparently so much for the sake of the things themselves as because the principle of obedience was involved. . . . It is to be observed, however, that no attempt was ever made to enforce (at least on the Parochial Clergy), those Ornaments by the disuse of which our common practice seems to fall short of the Rubric. *Copes*, *Albes*, *Lights* on the Altar, were never, I believe, prescribed by any Ordinary for Parish Churches; the subjects of dispute were commonly things as to which all the Clergy of the English Church appear to be at present in perfect agreement.’ (p. 74.) . . . After referring to the Rubric (b) in EDWARD’S *First Liturgy* he adds;—‘As to the *Vestment*, the *Tunicle*, and the *Albe*, it need only be said that they were done away with at a later time in Edward’s reign, and do not appear to have been used since the Rubric of 1559 authorized their revival. The *Surplice* has always been prescribed,

'and is now universally used, as the Dress to be generally worn in 'Public Service.' (p. 94.)....'The general Rubric relating to 'Ornaments corresponds...with a passage in the Act of Uniformity, 1 Eliz. to which is attached a provision that the 'Ornaments shall be retained "until other Order shall be therein 'taken" &c....On this, BURN (*Ecc. L. iii. 437.*) says that no other 'order ever was taken, and therefore the 58th CANON, by which 'Surplices are ordered to be worn at the Administration of the 'Sacraments in Parish Churches, is void, as opposed to the Act. 'It is to be observed, however, that if no alterations were made by 'the Queen in the very way here provided for, yet an *alteration* 'was made by the "Advertisements" of 1565, which although 'issued on the authority of the Bishops was popularly known 'as "*The Queen's Book.*" ANDREWES (in NICHOLL's *App.* 38—9.) 'appears to consider that the "*Advertisements*" fulfil the condition 'of the Act, and that, consequently, they have the full authority of 'Law. And when the *Rubric* was re-enacted in 1662, it is not to 'be supposed that those who re-enacted it intended to contradict 'and abrogate the 58th CANON, any more than we suppose the 'framers of the CANONS of 1604 to have intended self-contradiction 'when they ordered in the 14th CANON that the Prayer Book 'should be strictly complied with, and in the 58th, that a *Surplice* 'should be worn where the Prayer Book in strictness prescribed a '*Cope*. This idea as to their intention is strengthened by the circumstance...that the *Rubric* of 1662 is not precisely the same with 'that of Queen Elizabeth, but has undergone a slight alteration. 'SPARROW, himself one of the Revisers, quotes the "*Advertisements*" of 1565, as an unquestioned interpretation of the *Rubric*. '(*Rationale* 311.). LAUD speaks of *Copes*, not as commanded by 'the RUBRIC, but as *allowed* or *warranted* by the CANON. '("*Troubles*, 313—326.).' (p. 101.)....(After quoting the *Rubric* (b) of Edward's *First Book*, MR. ROBERTSON adds):—'This rule is 'revised by our present Rubric.....I would observe, however, that 'the extent of this particular Rubric is not so wide as SHARP and 'BURN imagine; that it is intended to apply to those portions only 'of the Public Offices which are expressly named in it; and that 'the rule for other portions is to be sought elsewhere.' (p. 104.)—*How shall we Conform to the Lit.*

The REV. EDW. SCOBELL remarks, after quoting the Rubrics of Edward VIth's *First Service Book*:—'Thus, then, all we have 'to do, is to abide by the Ornaments adopted and in wear in the '2nd year of Edward VI. In agreement with these "Notes" 'A. D. 1549, and as an interpreter of them, the 58th CANON makes 'a definite injunction, under the following head,—"Ministers 'reading Divine Service and ministering the Sacraments, to wear '*Surplices*, and Graduates therewithal *Hoods*:" (what can be 'plainer than this limitation; or what right or authority have we 'to go beyond it?) and thus the use of Edward VI. determines the 'Ornaments themselves, viz. *Surplices*, *Albes*, *Copes*, *Hoods*; and 'the CANON explains and confirms their application: the main 'intention both of the law then, and the Canonical order now, being 'distinctly this...that the Sacerdotal, Liturgical, Sacramental Dress 'of the Priests and Ministers of the Church in all the Public 'solemnities of Prayer, and her devotional agencies in Holy 'Things, is to be the *Surplice*; and that she shall be invariably

'represented by them in every such specified ritual ministration of her Liturgy in that Garb, and no other. But *Preaching* is not once included in the specification, and this of itself is decisive of the question. The *Surplice* never was worn by the *Preacher* in the 2nd year of EDWARD VI.' (p. 37).—*Thoughts on Church Subjects*.

DR. BURN, discussing this subject, begins by quoting CANON 58, adding:—'But this CANON (which is somewhat observable) is in part destroyed by the *Statute law*, and by the *Rubric* before the present Common Prayer. For by the 1 *Eliz. c. 2. s. 25*, it is provided, "that such *Ornaments* &c....or of the *Metropolitan of this Realm*," (quoted above), which other order as to this matter was never taken. And by the *Rubric* before the Common Prayer of the 13 & 14 *Car. II.* "It is to be noted that such *Ornaments*, &c....of King Edward VI." Therefore it is necessary to recur in this matter to the Common Prayer Book established by Act of Parliament in the 2nd year of King Edward VI.: in which there is this *Rubric*: "In the *Saying or Singing* &c. &c. to their several "Degrees." (See *Rubric* (b) above). So that in "Marrying," "Churching of Women," and other Offices not here specified, and even in the administration of the "Holy Communion," it seemeth that a *Surplice* is not necessary. And the reason why it is not enjoined for the Holy Communion in particular, is, because other Vestments are appointed for that ministration, which are as followeth: "Upon the day &c.... *Alles with Tunicles*." (See *Rubric* (d) above).—*Eccles. Law*, Phil. iii. 437.

MR. CRIPPS (*Barrister-at-law*) remarks:—'The Goods and Ornaments of the Church were settled by authority of Parliament in the year 1548, the 2nd year of the reign of EDWARD VI. This settlement having been disturbed in the reign of MARY, was confirmed immediately upon the accession of ELIZABETH; and by the 2nd Act passed in her reign, it is enacted, "that such Ornaments of the Church" &c. &c....Pursuant to this last clause the Queen, in the 3rd year of her reign, granted a Commission to the Archbishop, and three others to reform, &c.... and by the *Rubric* before the Book of Common Prayer, "Such Ornaments of the Church" &c. (see *supra*)...Such goods and Ornaments are the following'....(Here are enumerated among others the *Surplice*, in the words of the 58th CANON (p. 416.)....'As to the Habit to be worn by the Officiating Minister, there seems to be some slight, or it may be only an apparent, variance between the CANON and the *Statute Law*. The *Canon law* directs that "every Minister," &c.' (here follows, CANON 58 see *supra*)... But in the *Rubric* of the Common Prayer Book, established by Act of Parliament in the 2nd year of Edward VI, it is directed that "In *Saying or Singing*" &c. (here follows *Rubric* (b) as above)....'This is the present *Statute Law* upon this subject. For by 1 *Eliz. c. 2*, and also by the *Rubric* before the Common Prayer, which as we have before seen, is a part of the *Statute Law*, it is directed that "Such Ornaments" &c.' (here follows our present *Rubric* (a)...)'Where the *Statute Law* is opposed to the *Canon law*, the latter would seem to be null.' (p. 606).—*Laws Rel. to the Church and the Clergy*.

MR. G. H. H. OLIPHANT (*Barrister-at-law*) says:—‘The “Ornaments of the Ministers of the Church at all times of their Ministrations,” are in that Prayer Book (of 1549) particularly specified, and are consequently the Vestures, which in strictness ought to be worn by our Clergy in the present day, and this, although different directions be given by our CANONS, which, being both of earlier date than our last Prayer Book, and having never been confirmed by Parliament, are not of equal authority. (p. 5.)... With respect to the *Vestures* to be worn by the Clergy of our Church, it appears there has always been a great deal of dispute.... By the *First PRAYER BOOK* of Edw. VI. in 1549, the law was very much the same as it is now, but by the *Second Prayer Book* of that King in 1552, the *Albe*, *Vestment*, or *Cope*, were forbidden to be worn. And a Bishop or Archbishop was to wear a *Rochette*, and a Priest or Deacon, a *Surplice* only. Popery, however, was restored by Queen Mary, and this *PRAYER BOOK* repealed; and on the accession of Queen Elizabeth, in 1559, Church Ornaments were put on the same footing as under the *First PRAYER BOOK* of King Edward VI. The people, however, in the reign of Queen Elizabeth, were anxious for greater simplicity.... It was probably in consequence of these disturbances, that it was ordered by an *Advertisement*, in 1564, that on all other occasions except the administration of the Holy Communion in a Cathedral or Collegiate Church, a *Surplice* and *Hood* were to be worn.... In 1603, a Canon of our Church ordered that every Minister saying the Public Prayers or ministering the Sacraments or other rites of the Church was to wear a “*Surplice with Sleeves*.” In 1662, our present Prayer Book was confirmed by Statute, and the law as to Church Ornaments was continued in the same state as in the *First PRAYER BOOK*. That is to say, a *Surplice* to be worn in saying the Public Prayers of the Church, and in administering all its Rites except the Holy Communion. In point of fact, however, the *Surplice* is, at the present day, always worn during the Communion Service as well as during the Public Prayers; and this has now become quite the usage of our Church. And, indeed, no question is ever made respecting this practice, although numerous hot disputes have arisen as to whether a Clergyman, when Preaching, should wear a *Surplice* or ‘a *Gown*.’ (p. 53).—*Law of Church Ornaments, &c.*

MR. C. G. PRIDEAUX (*Barrister-at-law*) merely quotes the 58th CANON. (p. 44).—*Churchwardens’ Guide*.

MR. ROGERS (*Barrister-at-law*) merely quotes the 58th Canon, adding:—‘The Clergy usually adopt the *Dress* directed by the ‘CANON.’ (p. 835).—*Eccles. Law*.

MR. A. J. STEPHENS (*Barrister-at-law*), after quoting the Statute 2 & 3 Edw. VI. c. 1. s. 1., and the Rubrics of King EDWARD’S *First Common Prayer Book*, observes:—‘All the Rubrics just quoted were omitted in 1552, and never appeared again. The only Rubric respecting Ornaments in the *Second Common PRAYER BOOK* of Edward VI, confirmed likewise by Act of Parliament, was directed against the use of the *Cope* and *Pastoral-Staff*. These Ornaments, however, were again introduced by the Rubric of 1559, which brought us back not to the *Second Book* of Edward VI., but to the *First*. And this Rubric of 1559,

'slightly altered, was a second time authorized at the *last Review*....All the directions contained in the First Book of Edward VI., as to the Ornaments of the Church, and of the Ministers thereof at all times of their ministration, are by Stat. 14. Car. II. c. 4. the Statute law of the Anglican Church.' (p. 367.).—*Book of Com. Prayer*, E. H. S. This Author in his valuable '*Treatise on the Laws Relating to the Clergy*,' in p. 292. merely cites the 58th CANON; and in p. 1904. quotes verbatim the argument of DR. BURN, given above.

The HIERURGIA ANGLICANA, after combating the argument advanced by MR. ROBERTSON in his work "*How shall we Conform to the Liturgy*," (quoted above), thus proceeds:—'We would urge that the "*Advertisements*" of 1564-5, which confessedly were not made in accordance with the method prescribed by the Act, could not supersede the Rubrick. Even if they superseded the Rubrick in practice, they could not do so in *point of law*. We are not concerned to deny the fact, that these "*Advertisements*" and the subsequent *Canons* cannot be reconciled, upon this point, with the Rubrick. The difficulty to the Clergy of that period was not greater than that under which we labour, when we promise to obey injunctions which are next to impossible to be observed. However in 1662, whichever way the balance may have seemed likely to incline before, the deliberate re-enactment of the Rubrick surely confirmed anew its provisions, and so superseded the Canon. To us then the case is not difficult; since even on other grounds it may be shewn, and is generally acknowledged, that in any point of disagreement the *Canons* must yield precedence to the Rubrick. That the Divines in 1662 re-enacted this Rubrick with deliberation is shewn by the fact, that they introduced certain alterations in its terms, which made its provisions more general; and by the important circumstance that this was done in spite of the remonstrance of the Presbyterians, to the effect that this Rubrick would seem to enjoin *Copes, Albes, &c.* We may safely conclude then, that it was the intention of the Bishops not to lower the standard in respect to Ornaments and Ceremonies: and this is at least as good an argument in reference to intention as that urged by MR. ROBERTSON. But in truth we have little to do with the intention of any parties, while the fact remains that we are bound by the plain words of the present Rubrick.' (p. 173. n.)—Pub. by the *Ecclesiological Society*.

In "POPULAR TRACTS" we read:—"The Vesture which our inferior Clergy now almost universally use is the *Surplice*, with the *Stole*, the *Bands*, and in some cases the *Maniple*. Our BISHOPS wear the *Rochette*, with a *Chimere*: in Convocation this is of *scarlet*. We have seen what the Dress of all the Orders of the Clergy ought to be, and such we hope it will again become; we have also seen what it usually is. And if it be urged that these are "*Popish Garments*" we deny the charge; 1st, because they are firmly enjoined by our own beloved Church of England; 2ndly, because they were in use,....long before the corruptions of Popery were known; and 3rdly, because the Church of Rome has departed widely from the ancient fashion of them, which we desire to retain. Nor is there any reason why

‘these *Vestments* should not be immediately resumed in all cases where the Congregation would not be offended thereby. And no Christian Congregation would be offended at them, if a Pastor whom they had cause to respect and love would kindly explain his *duty* in this matter, and inculcate that as our Church holds the purest doctrine of any living member of the Catholic Body, and is therefore “all glorious *within*,” she ought also to have those *outward* distinctions, the “Vesture of gold, wrought about with divers colours,” the “clothing of wrought gold,” and the “raiment of needlework,” — the “beautiful garments” which befit the “spouse of Christ.”—*No. II. p. 6. Pub. by A. Holden, Exeter.*

We must now proceed to distinguish the *Vestments* appropriated by *Rubric, Canon, and Custom*, to the several Offices in the Liturgy; since a difference is imposed as well by legal authority, as by long established usage.—We will begin our application with the *Vestments* prescribed for PARISH CHURCHES and CHAPELS.

IN PARISH CHURCHES, &c.

I. At Morning, and Evening Prayer.

By RUBRIC—A *Surplice* :—Thus

‘In the singing or saying of MATINS and EVENSONG
‘...the Minister, in Parish Churches and Chapels, annexed
‘to the same, shall use a *Surplice*.’—(See page 808.).

By CANON—(1) A *Surplice*, and *Hood* for Graduates.—(2) *Surplice*, and *Tippet* for non-Graduates.

‘Every Minister saying the PUBLIC PRAYERS, or ministering the Sacraments, or other Rites of the Church, shall wear a decent and comely *Surplice* with sleeves....Graduates shall wear upon their *Surplices*, such *Hoods* as by the orders of the Universities are agreeable to their Degrees
‘....such Ministers as are not Graduates to wear upon their *Surplices*, instead of *Hoods*, some decent *Tippet* of black, so it be not silk.’—CANON 58.

. The *Tippet* will be fully described hereafter; it is supposed by many to be identical with the modern *Scarf*.

By CUSTOM.—(1) A *Surplice*, *Hood*, and *Bands*—or (2) A *Surplice*, *Hood*, *Scarf*, and *Bands*.—or (3) A *Surplice*, *Scarf*, and *Bands*.—or (4) A *Surplice*, and *Bands*.—

. Sometimes the *Bands* are omitted; and frequently a *Stole* (which has been lately revived) takes the place of the *Scarf*. But the *Bands*, and *Silk Scarf*, possess no Rubrical or Canonical authority;

and the *Stole* is only defended by WINCHELSEY'S *Constitution*. (See p. 801.) In admitting the *Stole* in this enumeration, and the *Maniple* in the list under the head '*At the Communion Service*,' (below); we merely record the fact; and by no means imply that they are *authorized* to be worn; yet we must assume that they are *permitted*, or we should not see them so widely adopted, and so repeatedly advertized by Ecclesiastical Robe Makers. (See *Stole*, *postea*.)

II. *At the Saying of the Litany.*

(The same as at "*Morning and Evening Prayer*."
(See *supra*, p. 855).)

III. *At the Communion Service.*

(a) When there is *no* Administration.

By RUBRIC.—For the Priest and *Albe* or *Surplice*, with a *Cope*. [For Deacons, not defined.]

... 'And though there be none to communicate with the Priest, yet...the Priest shall put upon him a plain *Albe* or *Surplice*, with a *Cope*, and say all things at the Altar, appointed to be said, at the celebration of the Lord's Supper 'until after the Offertory,' &c. (See *supra*. (e). p. 809).

By CANON.—As at "*Morning and Evening Prayer*." (See *supra*, p. 855).

By CUSTOM.—As at "*Morning and Evening Prayer*." (See *supra*, p. 855).

The legal force of the *Rubrical* direction is maintained by many writers of the present day.

The REV. C. BENSON (late *Master of the Temple*), after remarking that this Rubric 'has not been generally, if at all noticed;' adds—'but which is express to our purpose, and requires 'the Clergyman who reads any part of the "*Communion Service*" to read it in a *Cope*, whether the Sacrament of the Lord's Supper 'be administered or no.' (p. 43.).... 'Sundays and other Holy-Days are days when "the People be customably assembled to pray." On those days therefore whether there be any or "none disposed to communicate with the Priest," it appears... that the Priest is to "put on him a plain *Albe* or *Surplice* with a *Cope*," not only for the celebration of the Lord's Supper itself, but in order to "say all things at the Altar, (appointed to be said at the 'celebration of the Lord's Supper) until after the Offertory," which 'includes the Prayer for the "Church Militant." (p. 44.)—*Rubric and Canons Considered*.

The writer of "THE POPULAR TRACTS" observes, when quoting the Rubrics of the Liturgy of 1549 as our present rule with respect to the Vestments at the "*Communion Service*:"—"When there is

'no Communion, the Officiating and other Priests should wear either *'Albes or Surplices with Copes,* and the Deacons either *Albes or 'Surplices with Tunicles.'*—No. II. p. 5. Pub. by A. Holden, Exeter.

(b) When there is an Administration.

By RUBRIC.—For the 'Celebrating Priest,' an *Albe* with a *Vestment* or *Cope*.—For Assisting Priests and Deacons, *Albes* with *Tunicles*.—Thus:

.. 'At the time appointed for the Ministration of the HOLY COMMUNION, the Priest that shall execute the Holy Ministry, shall put upon him.... a white *Albe* plain, with a *Vestment* or *Cope*. And where there be many Priests, or Deacons, then so many shall have upon them.... *'Albes with Tunicles.'* (See *supra*. p. 809.).

By CANON.—The same as at "*Morning and Evening Prayer*." (See *supra*, p. 855).

By CUSTOM.—The same as at "*Morning and Evening Prayer*." (See *supra*, p. 855).

. But later usage has added in some of our Churches a *Maniple* on the left arm; which is defended only by WINCHELSEY'S *Constitution*. (See p. 801; and *Maniple*, postea.)

The Vestments prescribed for the "COMMUNION OFFICE" in the Rubric above given, do not appear to have been enforced in *Parish Churches* after the appearance of the SECOND LITURGY of *Edw. VI.* (1552); not even in the reign of ELIZABETH, when the Ornaments of the *First Liturgy* were restored; nor indeed from that day to this, yet they were occasionally worn by individual Clergymen. *Albes* were subsequently completely abandoned, and the *Cope*, &c. was only retained in Cathedral Churches, as we shall presently see; but even in Cathedrals the *Cope* has been given up in modern times.

. The Rubrics of the ancient SERVICE BOOKS required distinctive Sacerdotal Vestments to be assumed at the ministration of the Mass; and the "*Use of Hereford*" particularly specifies the *Amice* and the *Albe*, thus:—'*Ad introitum Missæ postquam 'Sacerdos induerit se Amictum et Albam: stans ante Altare' &c.* The '*Use of Sarum*' also in a Rubric before the "*Gloria in Excelsis*" prescribes:—'*.... tunc accedant Ministri ad Altare ordinatim: primo Ceroferarii &c. post, Subdiaconus: exinde Diaconus, 'post eum Sacerdos: Diacono et Subdiacono Casulis indutis.... Scilicet quotidie per Adventum: et a Septuagesima usque ad Cœnam*

'Domini quando de temporali dicitur Missa: nisi in Vigiliis et quatuor temporibus: manus tamen ad modum Sacerdotis non habentibus: cæteris vero Ministris, scilicet Ceroferariis, Thuribulario, et Acolyto in *Albis* cum *Amictibus* existentibus. In aliis vero temporibus anni quando de temporali dicitur Missa, et in Festis Sanctorum totius anni, utantur Diaconus et Subdiaconus *Dalmaticis* et *Tunicis*: nisi in Vigiliis et quatuor temporibus: et nisi in Vigiliis Paschæ et Penthecostes: et Nativitatis Domini si in Dominica contingerit, et excepto jejuniis quatuor temporum quod celebratur in ebdomeda Penthecostes: tunc *Dalmaticis* et *Tunicis* indui debent. In die Parasceves et in Rogationibus ad Missam jejunii et processuibus et in Missis Dominicalibus et Sanctorum quæ in *Cappis* dicuntur, tunc enim *Albis* cum *Amictibus* utantur, ita tamen quod in tempore Pasch. de quocunque dicitur Missa, nisi in inventionem sanctæ crucis utantur Ministri *Vestimentis Albis* ad Missam. Similiter fiat in Festo Annuntiationis beatæ Mariæ: et in Conceptione ejusdem: et in utroque Festo Sancti Michaelis: et in Festo Sancti Johannis Apostoli in ebdomeda Nativitatis Domini: et per oct. et in oct. Assumptionis et Nativitatis beatæ Mariæ: et in commemorationibus ejusdem per totum annum: et per oct. et in oct. Dedicationis Ecclesiæ. *Rubris* vero utantur Vestimentis omnibus Dominicis per annum extra tempus Paschæ quando de Dominica agitur: et in quarta feria in capite jejunii: et in Cæua Domini, et in utroque Festo Sanctæ Crucis, in quolibet Festo Martyrum, Apostolorum, et Evangelistarum extra tempus Paschæ. In omnibus autem Festis unius Confessoris vel plurimorum Confessorum utantur Vestimentis *Crocei coloris*.'

THE REV. W. MASKELL, commenting upon the above Rubric of the "*Hereford Use*," remarks:—"The *York Use* makes no mention of any Vestments, and the *Hereford* speaks only of the *Amice* and the *Albe*. We must remember that though now they are lost, there were formerly numerous other volumes in which complete instructions were to be found for the due vesting of both the Celebrant and his Assistants: in the Missal, sometimes they were but alluded to, at other times omitted altogether. There cannot be a shadow of doubt, that the full number of Vestments was required by the order of the Church of Hereford, as well as by the Church of Salisbury: and if one would argue from this Rubric "postquam Sacerdos induerit se *Amictum* et *Albam*," that the *Chasuble* (for example) was not also necessary, he might as well attempt to prove from the *York* Rubric, that in that Church the Celebrant was not vested at all, and was simply to wash his hands," (that being alone prescribed, thus:—"Quando Presbyter lavat manus suas ante Missam dicat hanc orationem.") 'The following is a Canon of an early Council:—"Nullus Presbyter sine *Amictu*, *Alba*, et *Stola*, et *Fanone*' (Maniple), 'et *Casula*, ullatenus Missam celebrare presumat. Et hæc sacra Vestimenta mundissima sint, et in nitido loco intra Ecclesiam collocentur. Nec Presbyter, cum his induitur, extra Ecclesiam exeat: quia hoc lex divina prohibet.' (Regino Prumiensis. De Ecc. Discip. i. 57.)—*Ancient Lit. of Ch. of England*, p. 2. 24.

A Constitution of ABP. REYNOLD, A. D. 1322. enjoined likewise:—"Item, nullus Clericus permittatur ministrare in Officio Altaris, nisi indutus *Superpellicio*.' (WILKIN'S Conc. ii. 513.). The term '*Clericus*' doubtlessly refers to the inferior orders.

The REV. R. HART also observes with respect to the Roman Church:—‘The Vestments of the PRIEST are the *Albe*, *Girdle*, *Amess*, *Stole*, *Maniple*, and *Chasuble*.’ (p. 177.)—*Ecl. Records*.

But with regard to our own *Rubric*, and the usage prescribed in it, we may quote the opinions following:—

BP. OVERALL’S *Chaplain* (cir. 1614—1619), remarking upon the reference in the Rubric (of 1559) to the 2nd year of EDWARD VI., with respect to the Vestments for the ‘Communion Office,’ writes:—‘And then were in use, not a *Surplice* and *Hood*, as we now use, but a *plain white Albe*, with a *Vestment* or *Cope* over it; and therefore according to this Rubrick, we are all still bound to wear *Albes* and *Vestments*, as have been so long time worn in the Church of God, howsoever it is neglected. For the disuse of these Ornaments, we may thank them that came from *Geneva*, and in the beginning of Queen *Elizabeth*’s reign, being set in places of Government, suffered every negligent Priest to do what him listed, so he would but profess a difference and opposition in all things (though never so lawful otherwise) against the Church of Rome, and the Ceremonies therein used. If any man shall answer that now the 58th CANON hath appointed it otherwise, and that these things are alterable by the discretion of the Church wherein we live; I answer, that such matters are to be altered by the same authority wherewith they were established; and that if that authority be the *Convocation of the Clergy*, as I think it is (only that) that the 14th CANON commands us, to observe all the Ceremonies prescribed in this Book, I would fain know how we should observe both CANONS.’—NICHOLLS’ *Add. Notes*. p. 18.

BP. COSINS’ remarks have been already given (at p. 814.)—See also BP. GUEST’S observation to CECIL in Queen Elizabeth’s time. (p. 813.). Of more modern opinions we have in addition to that of the BP. OF EXETER (*Dr. Phillpotts*) cited *supra* p. 803,) the following:—

WHEATLY (*ob.* 1742), after quoting the Rubrics, says:—‘The other things prescribed and enjoined by the forementioned Rubrics (though now grown obsolete and out of use) are the *Albe*, the *Cope*, the *Tunicle*, and the *Pastoral-staff*.’ (p. 103.)—*Rat. Ill. of Book of Com. Prayer*.

The REV. C. BENSON says:—‘A very slight inspection of the “COMMUNION SERVICE” of Edward VIth’s *First Liturgy*, will bring to our view a variety of Vestments, which no one, however clamorous for the strict, entire, and punctual observation of the Rubrics in others, has ever yet, I believe, been hold enough, in his own person, to put on! (after quoting the *Rubrics*, (c.d.) he adds:—) Now here are *Rubrics* which are universally neglected, nor do I believe, that in any Service, except that for the Coronation, a *Cope* is ever worn, either by Bishop or Priest, nor *Albes* with *Tunicles*, by the Assistant Ministers, (p. 18.).... I apprehend the Laity—that portion, at least, which is untouched with a leaning to some of the doctrines and habits of Popery, and I trust and hope it is a large one—would still be found in opposition to their Ministers on many points, and would scarce bear to see their Protestant Pastor reading the COMMUNION SERVICE in a

'Cope like a Romish Priest, and his Curate in an *Albe* with *Tunicle*. (p. 32.)... (After discussing the arguments of the Bps of LONDON and EXETER, with respect to '*Preaching*' being part of the Communion Service (see *postea*.) Mr. BENSON concludes:—)....' It 'thus appears that not a *Surplice* such as is now worn, but an *Albe* 'with a *Cope*, is the Habit in which, by the Rubric, every Clergyman is bound to read the COMMUNION SERVICE.' (p. 45.)—*Rubrics and Canons Considered*.

The REV. W. GOODE remarks, after quoting the Rubrics of Edward's *First Book*, as above,—'By the *Second Book* of Edward 'published in 1552, those Vestures were expressly forbidden, and 'it was ordered that the Minister, "being a Priest or Deacon, shall 'have and wear a *Surplice* only." But in all the subsequent 'Books this direction has been withdrawn, and we are enjoined to 'use the Ornaments required by King Edward's *First Book*'.... (Mr. GOODE then cites the Rubrics *b. c.* above, adding:—).... 'So far, then, as the Parochial Clergy are concerned, the only '"Ornaments" required by the Rubric at the commencement of 'the Prayer-Book, in addition to the *Surplice* and *Hood* now in 'use, are these:—that the chief ministering Priest at the Holy 'Communion shall wear a *white Albe plain* (instead of the *Surplice*), 'with a *Vestment* or *Cope*; and his Assistant or Assistants an 'Albe with a *Tunicle*. The "*Vestment*" is considered to be what 'is called the *Chasuble*, the "*Tunicle*" what is sometimes called the '*Dalmatic*. And I admit that these things are enjoined by the 'Rubric. So far as the letter of the law is concerned the matter 'seems clear. And I must add, that at the time the direction in 'this Rubric was first given, it seems to have been, at least as 'respects the *Cope*, acted upon. For in the "Interpretations and 'further Considerations" of Q. ELIZABETH's Injunctions of 1559, 'drawn up by ABP. PARKER and other Bishops, we find the 'following:—"That there be used only but one Apparel; as the '*Cope* in the ministration of the Lord's Supper, and the *Surplice* 'in all other ministrations." CARDWELL'S *Doc. Ann.* i. 205.' (p. 31.).... This author, however, after referring to the '*Advertisements*' of Elizabeth, and certain of the Zurich Letters, remarks:—"Hence, it would seem, that the Rubric of 1559, was 'considered as superseded by subsequent directions (p. 36).... 'But I admit that our present Rubric.... cannot be thus got rid of.' (p. 39.)—*Cerem. of Church of England*. (See page. 847 *supra*).

The Rev. W. G. HUMPHRY, referring to the alteration in the Rubric made in 1552, says: 'As the same Rubric forbade the use 'of the *Albe*, the *Cope*, and the *Tunicle*, which had previously been 'worn by the Priest administering the Holy Communion, those 'Vestments have become obsolete, though, strictly speaking, *they* 'are legal, inasmuch as they were prescribed by a Rubric in the 'PRAYER BOOK of 1549, and therefore were in the Church, "by 'the authority of Parliament," in the 2nd year of K. EDWARD VI.' (p. 103.)—*Hist. and Explan. Treatise on Book of Com. Prayer*.

The Rev. J. C. ROBERTSON, after citing a few examples, observes:—"From these extracts it would appear that after the 'publication of the '*Advertisements*,' the use of *Copes* in Parish 'Churches was regarded, not only as no duty, but by some 'Prelates, at least, as an offence against authority.' (p. 97.)—*How shall we Conform to the Liturgy*.

The Rev. J. H. POLLEN, narrating the practices adopted at *St. Saviour's*, Leeds, in 1849, remarks:—‘During the Eucharist the Celebrant had two Assistants, and when he had ordered, &c. before beginning the most solemn part of the Office, he went and washed his fingers at the *Piscina*. They wore *white stoles*. The other parts of the full Eucharistic dress were given them, but to avoid disputes as far as might be, they were not worn for the present.’ (p. 104).—*Five Years at St. Saviour's, Leeds*.

In the ‘POPULAR TRACTS,’ after the quotation of the two Rubrics of EDWARD’S *First Book*, it is stated:—‘From comparing together these two Rubrics, which, as we have seen, are to this day of force, and considering what had been the usual dress of the Clergy up to the period when they were composed, it may be inferred that the following is their true interpretation: 1stly, That when there is a Communion, the Celebrant (the Priest who consecrates the Elements), should wear an *Albe* with either a *Vestment*, that is, a *Chasuble*, or a *Cope*; that the other Priests present should wear *Albes* with *Copes*; and that the Deacons present should wear *Albes* with *Tunics*.’—No. II. p. 5. Published by A. Holden, Exeter.

* * The writers on *Ecclesiastical Law*, generally speaking, merely quote the RUBRICS of Edward’s *First Book*, and the CANONS of 1603, without comment; two exceptions follow—

DR. BURN says:—‘In the Administration of the ‘*Holy Communion*,’ it seemeth that a *Surplice* is not necessary. And the reason why it is not enjoined for the Holy Communion in particular is, because other Vestments are appointed for the ministration, which are as followeth: “*Upon the Day, &c.*” (he here quotes the Rubric already given).—*Eccl. L. Phil. III. 438*.

Mr. CRIPPS, after quoting the Rubric of Edward’s *First Book*: “*In the saying or singing of Matins, &c.*,” adds:—‘The administration of the ‘*Holy Communion*’ is omitted in this part of the Rubrical directions from the occasions in which the *Surplice* is to be used; but it is directed in another part of that same Prayer Book, that the Vesture worn on such occasions shall be a plain white *Albe*, with a *Vestment* or *Cope*. This *Albe* differs very little from the *Surplice*, being close-sleeved: and indeed in the same place, where directions are given for the Habit of the Bishop in officiating at the ministration of the Communion, it is said that he shall have upon him, among other things, his *Surplice* or *Albe*. And a difficulty might consequently here arise, if custom should in any case be so far disregarded as that a Minister should take upon himself to adopt an *Albe* instead of a *Surplice* in administering the Sacrament; for the *Albe* is in fact the only Habit which the strict letter of the law sanctions on such occasions. Nor does it appear that the Bishop would have authority to order any other. And this appears to be one of the many cases in which numerous difficulties would arise from any departure from custom and long established usage.’ (p. 607).—*Laws Relating to the Church and the Clergy*.

* * See also G. H. OLIPHANT’S *Laws of the Ornaments, &c.* 5, 51, 55, 58; C. G. PRIDEAUX’S *Chw. Guide*, 44; ROGERS’ *Eccl. L.* 155, 835; A. J. STEPHENS’ *Laws Rel. to Clergy*, 292, 627, 1094.

IV. *When Preaching.*

By RUBRIC.—The *Hood*: thus—

'It is also seemly that Graduates when they do Preach should use such Hoods as pertaineth to their several Degrees.' (See *supra*, p. 808).

By CANON.—Not defined: (see CANON 58. *supra*, p. 834).

By CUSTOM.—Sometimes as at *'Morning and Evening Prayers'*: but generally in *Gown* and *Bands*; or *Gown*, *Cassock*, and *Bands*. Occasionally the *Hood* is added; and frequently the *Bands* are omitted.

. See this question discussed at large, *postea*.

V. *At Baptisms, and Burials.*

(a) *At Baptism.*

By RUBRIC.—A *Surplice*: thus—

'In the saying or singing of Matins and Evensong, Baptizing and Burying, the Minister, in Parish Churches and Chapels annexed to the same, shall use a Surplice.'—(See p. 808).

By CANON.—The same as at *'Morning and Evening Prayers.'* (See *supra* p. 855.)

By CUSTOM.—The same as at *'Morning and Evening Prayers.'* (See *supra*, p. 855.). But modern usage has introduced at BAPTISMS, in some places, a *Maniple* on the left arm. (See *supra* p. 857.).

. In earlier times the Vestments worn at BAPTISM were a *Surplice* and a *Stole*.

The REV. W. MASKELL, in a *Note* to the *'Ordo ad Faciendum Catechumenum'*, quotes the following passage:—"Sacerdos Sacramentum Baptismi administraturus, induatur Superpelliceo et *"Stola"*.... (Annot. Ed. Douay. 1610.)"—*Mon. Rit.* i. 3.

[At Private Baptism.]

At PRIVATE BAPTISMS, there are in our day many Clergymen who take with them to administer this Rite, a *miniature FONT*; and assume the *Surplice*, *Stole*, and *Maniple*. But these Vestments are not enjoined for this Office in any Rubric or Canon now of force: WINCHELSEY's *Constitution* may perhaps be excepted.] There is, however, a clause in the *Rubric*

of the *First* LITURGY (of 1549), which, in the opinion of many Clergymen, confers the liberty either of using the *Surplice*, or of dispensing with it. The *Rubric* thus reads:—

'But in all other places, every Minister shall be at liberty to use any Surplice or no.'—i. e. "in all other places" than the Parish Church or Chapel annexed to the same.' (See p. 808.)

(b). *At Burial.*

The same as at '*Baptisms.*' (See *supra* p. 862.)

With regard to BURYING, it appears to have been an ancient usage, as we learn from the Rubrics of the Service, entitled "*Commendatio Animarum*," for the Clergy to go to the house of the deceased in procession in their *Sacerdotal Vestments*:—"in hac processione Sacerdos et Ministri ejus in *Albis* cum *Amictibus* induti incedant. Chorus autem in *Cappis* nigris quotidianis"; and after the Corpse has been brought into the Church, "*Deinde exeat Sacerdos cum Stola, et aqua benedicta, ad locum ubi sepeliendus est mortuus.*"—(MASKELL'S *Mon. Rit.* i. 110, 111.). And at the time of *Burial*, the Rubric of the Office, "*Inhumatio Defuncti*" directs:—"Post Missam accedat Sacerdos ad caput defuncti, *Alba* indutus, absque *Cappa serica.*" In the Bangor Pontifical, the *Rubric* reads, "*Finita Missa Sacerdos sine Casula cum Ministris &c.*" (*ib* 114; see also *ib.* ii. 112. *Note.*)

VI. *At Confirmation.*

The same as at '*Morning and Evening Prayers.*'

(See *supra* p. 855.).

VII. *At Marriages, and Churching of Women.*

By RUBRIC.—(Not defined.)

By CANON.—The same as at '*Morning and Evening Prayers.*' (See *supra* p. 855.).

By CUSTOM.—The same as at '*Morning and Evening Prayers.*' (See *supra* p. 855.).

Whether the *Surplice* can absolutely be enforced in these *Offices* is a question: it is presumed, however, that as the '*Holy Communion*' should then be administered, the Officiating Clergyman ought to assume the *Vestments* required for that administration.

DR. BURN, after quoting the Rubric of EDWARD'S *First Book*, says:—"So that in "*Marrying*," and "*Churching of Women*," and other Offices not here specified, and even in the Administration 'of the Holy Communion a *Surplice is not necessary*.'—*Eccles. L. Phil. iii. 438.*

The REV. J. C. ROBERTSON, commenting on this observation of DR. BURN, adds:—"Thus we are prompted to the remark, which 'does not appear to have occurred to this respectable writer—that for the Vestures to be used at "*Marrying*," and "*Churching*," and for that which is to be worn under the *Hood* in Preaching, the *rules of the 'COMMUNION-SERVICE'* are to be consulted. 'For in the Book of 1549, the Holy Communion is made, not as 'now, an optional, but a necessary part of the *Marriage Rite*; 'the same Sacrament is connected with the "*Purification of Women*;" and there is no mention of any Preaching, except 'that which is introduced in the Communion Office.' (p. 104.)—*How shall we Conform to the Liturgy.*

MR. CRIPPS observes:—"As the Statute Law has not mentioned 'the "*SOLENNIZATION OF MARRIAGE*," or the "*CHURCHING OF WOMEN*," as occasions on which the *Surplice* is to be worn, it was 'probably at that time considered optional; and although custom 'has now strongly sanctioned its use upon such occasions, it must 'be doubtful whether it could be legally enforced.' (p. 607.)—*Laws Rel. to the Ch. & the Clergy.*

The REV. M. PLUMMER, when quoting this *Rubric* (b), says:—"It is to be observed that no mention is here made of what is to be 'the Dress of the Minister at *Churchings* and *Marriages*. The 'reason is, because the '*Communion*' being always administered 'on those occasions, the Priest wore the Garments appointed for 'that Service.' (p. 33.)—*Observations on Book of Com. Prayer.*

The writer of '*POPULAR TRACTS*' states after quoting the *Rubrics* of EDWARD VIth's *First Book*:—"It would seem that in *Marrying*, '*Churching of Women*, and other Offices not therein specified, and 'even in the Administration of the *Holy Communion*, a *Surplice* 'is not necessary. And the reason why it is not enjoined for those 'former Offices is, because they were always connected with the 'Holy Communion itself, for which other Vestments are appointed.' (p. 4.)—No. II. Pub. by A. Holden, Exeter.

What the Vestments worn at the '*Marriage Service*' were in the Ante-Reformed Church, may be gathered from the "*Ordo ad Faciendum Sponsalia*," a Rubric of which directs, "*In primis "statuantur vir et mulier ante ostium Ecclesiæ coram Deo, sacer-dote,"* &c. Here MR. MASKELL adds the following:—"Coram "Presbytero Amictu, Alba, Fanone, et Stola revestito." *Rubr. Miss Heref.* 'This order which I have not found in any other 'English Use, is of no little importance in its bearing upon the 'much disputed question whether the *Maniple* or *Fano* was allowed to be worn at any other Office or Service, than that of the 'Mass. Clearly it was especially ordered during the Rite of 'Marriage, according to the use of the Church of Hereford. It 'would be no answer to say that, the Mass formed a part of,

'or, more properly, was always added to, that Office : because there is here no mention of the Vestment, strictly proper to the celebration of the Liturgy ; viz. the *Chasuble* : but, on the contrary, the omission of the *Chasuble* is equivalent to an order that it should not be worn. The Priest would of course put it on at the proper time after the Marriage was completed.'—(*Monumenta Ritualia*. i. 42.). That the *Chasuble* was put on for the Administration of the Mass, we learn from the York Manual, which has this Rubric :—"Propter solemnitatem hujus sacramenti det Sacerdos benedictionem cum Calice : et deposita *Casula* dicat Sacerdos, super eos sequentem orationem." &c.—(*ib.* p. 62.).

The Assistant Ministers wore *Surplices* ; for when the Bride and Bridegroom kneel before the Altar to receive the Mass, the Rubric reads :—"extenso super eos pallio, quod teneant quatuor Clerici per quatuor cornua, in *Superpelliceis*." &c. The York Manual has, "Quod teneant duo Clerici in *Superpelliceis*." (*Rubr. Man. Ebor.*) The Hereford Missal has, "Quod teneant quatuor Clerici ad dorsum eorum in *superpelliceis*." (*Rubr. Miss. Heref.*).—(*ib.* p. 56)

The REV. R. HART, speaking of *Matrimony* as administered in the Church of Rome, says :—"The Officiating Priest wears an *Albe*, or *Surplice*, and a *white Stole*." (p. 185.)—*Eccles. Records*.

VIII. At the Visitation, and Communion of the Sick.

(a.) Visitation of the Sick.

Our *Rubrics* and *Canons* are silent with respect to the *Habits* to be worn in this Office. It is however the almost universal custom of modern times, when '*Visiting the Sick*' for the "*Curate*" (using this word in its Liturgical sense) to assume no Ecclesiastical Vestment, but to attend in his ordinary plain Dress ; yet a few Clergymen will put on the *Bands* as a kind of distinctive index of their being then exercised in their Clerical function : so that when passing from house to house, it may be known that they do not desire to be interrupted or delayed. Others wear these *Bands* in order merely to be distinguished from the '*Scripture Reader*,' and '*Lay Missionary*.' But the *Bands*, as will hereafter be seen, are not exclusively Ecclesiastical. The present simple practice of wearing the ordinary Dress was the usage formerly, as we may learn from the "*Ordo ad Visitandum*

Infirmum." of the Sarum Manual (*Douay* Ed. 1610,) where we read:—"Si denique neque Ungendus, neque Communi-
 "candus sit Infirmus, Pa ro ch u s eum visitans non utatur Super-
 "pelliceo, neque Stola, dicere tamen potest super eum omnes, vel
 "aliquas ex infra præscriptis orationibus."—*MASKELL'S Mon. Rit.*
 i. 69. n.

(b.) Communion of the Sick.

The only *Rubric* bearing upon this Office, thought to affect the question of *Vestments*, or the external appliances required for the administration of the Holy Communion to the Sick, is the following:—

¶. 'And having a convenient place in the Sick Man's House, 'with all things necessary so prepared, that the Curate may 'reverently Minister, &c.' (1662)—Present Book of Common Prayer.

The difference of interpretation assigned to the word '*reverently*' in this *RUBRIC* seems to have created a diversity of usage; nor do the *CANONS* appear capable of affording any solution of the difficulty. The 58th *CANON*,—which primarily, if not *exclusively* as some contend, refers to the Public ministrations in the Church,—enjoins that "Every Minister saying the Public Prayers, or *ministering the Sacraments* or other Rites of the Church *shall wear a decent and comely Surplice with sleeves;*" and "Graduates shall wear upon their Surplices their *Hoods*, and non-Graduates *Tippets of black.*" (Fully quoted *supra* p. 834).

Moreover, a clause of the *Rubric* of *EDWARD'S First Book* lays down *this* rule—

'But in all other places every Minister shall be at liberty to 'use any Surplice or no.' (See *supra*. p. 808.)

*. That is to say—'in all other places than the said Parish Churches and Chapels annexed to the same.'

Whence we have some Clergymen assuming the *Surplice* and *Stole*, when performing this Office in the Sick Man's House: while a few, add the *Hood* and *Bands*. But the more general practice, and which has acquired the sanction of long established usage, is to make no distinction from the ordinary apparel; with the exception perhaps of putting on the "*Bands*," for the reasons assigned in the

Visitation Office. It may be remarked here, that the *proper Vessels* for the Administration of the Lord's Supper are the *Parish Sacramental 'Plate:'* some prefer their own private 'Communion-Service,' as well from its portability as from causing less anxiety with regard to its care and security. Others, again, take what Vessels they may find in the Sick Man's house that are conveniently at hand: but this is sometimes open to many objections.

But we will attempt to elucidate this subject by a reference to former usages, and by the citation of the few modern opinions we have met with. The ancient practice was to celebrate the *Mass*, and administer *Extreme Unction* to the Sick in full sacerdotal costume.

In the time of ABP. LANFRANC (A.D. 1070—1089), it was usual 'to proceed to the House of the Sick in the following manner:—*Exeuntes de Monasterio transeant ante capitulum, hoc ordine procedentes; primus ex conversis unus cum situla aque benedictæ, dehinc alius cum cruce, post hos duo cum Candelabris, extremi secretarius cum oleo, et Sacerdos Alba iudutus, et Stola, cum Manipulo portans librum—Psallentes septem Psalmos ad ægrum veniant.*'—MASKELL'S *Mon. Rit.* i. ccxxxiv.

In 1195 a Canon of the *Council of York* enjoins:—'Quoties autem *'Communio'* exhibenda est Infirmis, Sacerdos in propria persona Hostiam in *Habitu Clericali*, tanto Sacramento convenienti, deferat, lumine præcedente, nisi aeris intemperies, vel viarum difficultas, vel alia ratio præpediat.'—(ib. ccxxix.)

Again, in 1220 a *Synod of Durham* directed:—'..Præcedente quoque tintinnabulo, ad cujus sonitum concitetur devotio fidelium. Habeatque secum semper Sacerdos *Horarium* seu *Stolam*, quando cum *Eucharistia*, sicut diximus, vadit ad *ægroto*rum. Et si *æger* non remotus fuerit, in *superpellicio* decenter ad eum vadat, habeatque *vas argenteum* sive *stanneum* ad hoc specialiter deputatum, quod semper ad *ægroto*rum deferat.'—WILKINS' *Conc.* i. 579.

In 1279, we have in LYNDWOOD, a *Provincial Constitution* of ABP. PECKHAM, which thus reads:—'Statuimus, ut Sacramentum *Eucharistiæ* circumferatur cum debita reverentia ad *ægroto*s, Sacerdote saltem induto *superpelliceo*, gerente *orarium* cum lumine prævio in lucerna cum campana, ut populus ad reverentiam debitam excitetur,' &c.

. LYNDWOOD'S *Gloss* explains, in so far as our subject is concerned, the words 'saltem' and 'orarium' thus:—"*Saltem*," i.e. ad minus: et sic tolerari potest, licet Minister Sacerdotis non sit indutus *superpellicio*, licet honestius sit quod et ipsius Minister *'superpellicio'* induatur, considerata qualitate beneficii et facul-

'tatibus ejusdem.'—"Orarium," i. e. *Stolam*, qua Sacerdos in omni obsequio divino uti debet, et suo collo imponitur, ut significet 'se jugum Domini suscepisse.' (*lib. iii. tit. 26*).

In 1312, a *Provincial Constitution* of ABP. REYNOLDS gives directions with respect to the administration of 'Extreme Unction,' and LYNDWOOD'S *Gloss* strongly elucidates the word 'reverence.' The *Constitution* thus begins:—"Cum magna reverentia deferatur oleum infirmorum ad infirmos, et ipsos inungant Sacerdotes." &c.—LYNDWOOD'S *Gloss* on the term 'reverentia' is as follows:—"Reverentia" sc. cum *Superpellicio* et *Stola*: tamen sine lumine, et sine campanæ pulsatione, quæ duo debent duntaxat haberi in deportatione sacramenti *Eucharistiæ* ad infirmum, vel alium extra Ecclesiam communicandum.—(*lib. i. tit. 6*.)

In the ancient 'SERVICE BOOKS,' however, we find several Rubrical directions on this point. In the Sarum "*Ordo ad Visitandum Infirmum*" the Rubric reads:—"In primis induat se Sacerdos *Superpellicio* cum *Stola*, et in eundo dicat cum suis Ministris septem Psalmos Pœnitentiales, cum Gloria Patri, et cum Antiphona." In the *Bangor Pontifical*, says Mr. MASKELL, the "*Ordo ad Communicandum Infirmum*" has this Rubric:—"Imprimis pulsetur campana capituli: et fratres qui possunt in Ecclesia convenient. Interim Sacerdos præparet se omnibus sacerdotalibus indumentis, præter casulam: et duo fratres, pro cereis deportandis, et tertius pro cruce portanda, *superpelliceis* induantur." The *York Manual* has, 'Sacerdos præter casulam indutus aut stola pro necessitate, cum fratribus domum intrans dicat.'—MASKELL'S *Mon. Rit. i. 66, 69*.

An Ancient English *Order of Visitation* in a Pontifical of the 9th century imposes more numerous Vestments: thus—"Dum invitati Sacerdotes ad Infirmum fuerint visitandi ungendique causa, qui eorum ad illud Officium dignus jure censetur, induat se *Superhumerali*, *Alba*, et *Stola*, cum *Phanone*, atque *Planeta*, si affuerit; sin alias, *Casula* non induatur."—(*ib. 68. n.*).

Lastly, in the Office '*De Extrema Unctione*' this Rubric occurs:—"Et nota quod Sacerdos in Infirmis communicandis *Stola* induetur."—Mr. MASKELL adds in a Note, 'All the copies of the Manual (four) now before me, read as in the text. The York has: "Et nota quod Sacerdos infirmus et communicandus induetur *Stola*."—(*ib. 90*.)

The above will suffice to prove the practice of the age before the Reformation; we will now adduce a few opinions bearing upon modern usage.

Dr. NICHOLLS (*ob. 1712*) writes:—"By the Order of *Sarum*, 'when the Priest was to perform this Office, he was to habit himself, and with the Clerks going along the street or the way which leads to the House, sing the seven Penitential Psalms; "*Infirmis induat se Sacerdos Superpelliceo cum Stola*, &c.... (quoted fully above,) et cum Antiphona;" which looking too pompous and theatrical, was laid aside in our Reformation."—*Common Prayer in loco*.

The REVS. W. H. COPE and H. STRETTON, in their Work entitled '*Visitatio Infirmorum*,' remark:—'It is advisable that the Priest should wear, in administering the HOLY COMMUNION to the Sick, the usual Vestments in which he celebrates that Sacrament in the Church. There seems no reason to doubt that the words of this Rubric (given above p. 866.) imply as well the use of the proper habits by the Priest, as the decent covering of the temporary Altar, or the use of fitting vessels, as "things necessary, that the Curate may reverently minister." The 58th CANON, too, both by its title and its injunctions seems to favour the same view'....(After quoting the *title*, and *clause* of the Canon bearing upon this point, as above, it proceeds:—)'This it is of course admitted, respects primarily the public ministrations in the Church; but the omission of the word "publicly" before the word "ministering," or after the word "Sacraments," is at least remarkable; and when it is observed that it is also excluded from the title seems hardly otherwise than intentional. It is worthy of observation too (if not as a direct argument, at least as a confirmation of this view) that before the compilation of the Prayer Book, the Church of England, by an ancient Injunction* distinctly directed the Priest to be habited in a *Surplice* and *Stole*; and not only did no direction prohibitory of this established custom accompany the first Prayer Book, but the Rubric seemed to assume that he would, in administering the Communion to the Sick Man, be habited in the Vestments used in the celebration of that Sacrament in the Church.... And there is (when it is fairly considered) something repugnant to earnest minds, and to our notions of propriety, in the fact, that so holy and important a Rite should be administered in the every-day Dress of the Clergy; a Dress scarcely if at all differing from that of persons engaged in all the common pursuits and occupations of life....In a day when the celebration of an inferior ceremony was not uncommon in Private Houses, and persons were married in Drawing Rooms, the Minister always wore his proper Vestments....The omission of this decent practice would no doubt have been offensive to the parties concerned, and to the bystanders, as lowering the solemnity of the ceremony. If this then has naturally been the feeling with regard to what (at most) is a Sacramental rite, much more ought it to lead us to celebrate the HOLY COMMUNION *in private*, with all those external solemnities which our Church admits and sanctions....It must not be

* In a Note is added:—'Of ABP. PECKHAM of Canterbury. (*Gibbs. Cod.* p. 484.). The fact of his printing, without observation, under the title, "The Communion of the Sick," first, this Rubric of general directions as to its administration, next, the 71st CANON, showing under what circumstances it may be administered, and then, this injunction (quoted *supra*) directing the *Surplice* and *Stole* to be worn in administering it, is not without its signification, as showing at least an impression on his mind, that the use of the regular Habits in the administration of the Communion to the Sick is now incumbent on Ministers of the Church of England. From the 9th century, indeed, the Church in this country had enjoined that the *Surplice* and *Stole* should be worn on such occasions.' (See *supra* p. 867.).

'supposed that this expression of our feelings arises out of any mere love for externals, or from any leaning to the æsthetic tastes of modern days; for it originates with us in feelings of a deep and sacred character.... The MINISTER will do well to send or take with him a *Surplice*, *Stole*, and *Hood*, to the Sick Man's house; and to vest himself therein on his arrival, before he begins the celebration of the Communion. With regard to the other "things necessary to be so prepared, that the Curate may reverently minister;" these of course consist only of a *Table* fitted as a temporary Altar, *i. e.* "having a *fair white linen cloth* upon it"; a "*Paten*" and "*Chalice*"; and a "*fair linen cloth*" for covering the consecrated Elements" during the Post-Communion Service; with "as much *Bread* and *Wine*, as he shall think sufficient." As those about the Sick Man may not always be able to provide, or know how to arrange these things, it is very advisable for the Priest to bring the *fair linen cloths* with him, as well as the *Communion Plate*. This seems to have been customary, and if a small Box is provided to hold all these it can conveniently be sent by or with the co-recipients, who ought to precede the Minister a few minutes, and may be instructed how to arrange the Table for the celebration of the Communion.' (*Introd.* p. cxxiv—cxxix.) 'Let the Priest as in conference and in prayer, so in all external matters, present himself accordingly to the mind and to the eye of the Sick. If no *Dress* specially Ecclesiastical be worn, at least let the Clergy before they attend the Sick lay aside such habiliments as relaxation or convenience sometimes (unhappily) induce them to wear in their Studies, or their Walks: and let them put on such habits as the custom of society has marked as more or less distinguishing a Clergyman.'—(*ib.* p. xxxix.).

The REV. J. C. ROBERTSON, when speaking of the '*Communion of the Sick*,' says:—'The *Dress* to be used at the Administration appears, by virtue of the general Rubrick which orders that the Ornaments of 2 EDWARD VI. be retained, to come under the order of that year which directs that "in all other places [besides Churches and Chapels] every Minister shall be at liberty to use "any *Surplice* or no." (p. 258.).—*How shall we Conform to the Liturgy.*

MR. A. W. PUGIN, the Romanist writer, remarks, that, 'in a Council held at Treves in 1328, it is ordered that when Priests carry the blessed Sacrament to the Sick they will be habited in an *Albe*, or *Surplice*, or *Choral Cope*; and if necessary, shall wear in addition, a *Processional Cope* (*Cappa Pluvialis*), which they shall take off on arriving at the house of the sick man.' (p. 73.).—*Glossary of Eccl. Ornament and Costume.*

IX. *At the Burial of the Dead.*

The same as at '*Baptisms*.' (See *supra*, page 863.)

X. *At the Churching of Women.*

The same as at the '*Solemnization of Matrimony*.'

(See *supra* page 863.)

XI. *At the Communion Service.*

The same as at '*Morning and Evening Prayers.*'
(See *supra* page 855.)

XII. *At the State Services.*

The same as at '*Morning and Evening Prayers.*'
(See *supra* page 855.)

XIII. *At Ordination.*

The Dress of *Candidates for Ordination* is not prescribed by the Rubrics of the present '*ORDINAL*' with any very great precision. In fact, they merely direct that the Candidates shall be '*decently habited.*'

The *Rubric* with regard to DEACONS thus reads:—

¶. '*First the Archdeacon or his Deputy shall present unto the Bishop (sitting in his Chair, near to the Holy Table) such as desire to be ordained Deacons; (each of them being decently habited) saying*' &c. (1662)—Present Book of Com. Prayer.

* * The injunction is similar in respect of *Candidates for the Priesthood.*

The CANONS of 1603-4 do not touch on this subject. *Custom*, however, has adopted in some Dioceses, the *Surplice*; often with, and occasionally without, *Bands*: in others, the *Academical Gown* (with, or without *Bands*). Where *Surplices* are required they are generally supplied by the Vergers of the Cathedral for a small gratuity.

But there was a different usage formerly, as a reference to the "*ORDINAL*" of 1549-50 will shew:—This "*Ordinal*" subsequently received a few alterations, and was introduced for the first time into the LITURGY, in the *Second Service Book* of EDWARD VI. (1552); and was acknowledged by Parliament as a part thereof by 5 & 6 Edw. VI. c. 1. So that its injunctions with respect to *Ornaments* &c. do not fall within the range of our present *Rubric*, which directs that only '*such Ornaments &c. shall be retained and be in use as were in this Church of England by the Authority of Parliament in the 2nd year of the reign of King Edward VI.*' Still, a comparison of the *Rubrics* of that early '*ORDINAL*' with those of our own day will explain the difference of usage. The *Rubric* of the '*ORDINAL*' of 1549-50,

corresponding with the one already quoted relative to DEACONS (page 871.) runs thus:—

‘After the Exhortation ended the Archdeacon, or his Deputy, shall present such as come to be admitted, to the Bishop; Every one of them, that are presented, having upon him a plain Albe, and the Archdeacon, or his Deputy, shall say, &c.’—KEELING, 366.

Again, at the reading of the Gospel, the old Rubric directs:—

‘Then one of them appointed by the Bishop, putting on a Tunicle, shall read the Gospel of that day.’—KEELING, 375.

So with regard to Candidates for the Priesthood; when they were to be presented to the Bishop, the Rubric of the Ordinal of 1549-50, enjoined:—

‘And then the Archdeacon shall present unto the Bishop, all them that shall receive the Order of Priesthood that day, every one of them having upon him a plain Albe. The Archdeacon saying,’ &c.—KEELING, 380.

From these Rubrics it would appear, that the adoption of the *Surplice* is the nearest approach to the old usage. In addition to this, it may be observed, that formerly, DEACONS and PRIESTS when ordained, assumed a distinctive *Habit*. The *Stole*, for instance, was worn by DEACONS on the left shoulder only; while with PRIESTS, it hung pendent on both sides. (See *supra* p. 800., and ‘*STOLE postea*.’) The rule, however, with regard to the wearing of Ecclesiastical Habits at “Ordination” in these days depends upon the will of the Diocesan. But few opinions have been expressed on this subject; the two following may be useful.

DR. NICHOLLS (*ob.* 1712), commenting on the words ‘*decently habited*,’ in the Rubric at the beginning of the Office of ‘THE FORM AND MANNER OF MAKING OF DEACONS,’ observes:—‘The Church by these words does enjoin, that the Candidates for the Deaconship should be habited so, as to give no offence to any; either by such squalid clothing, as might render the Office they are to take upon them contemptible, or by such a nice trimness as might discover a lightness or vanity in them. Persons being more apt to offend in the latter particular, has occasioned the CANONS of the Church to provide mostly against that. Wherefore the 4th Council of Carthage (CAN. 27.) enjoins thus:—‘*Nec Vestibus, nec Calceamentis decorem quærant.*’ ‘Let them not affect a fineness in their Garments or their Shoes.’ And the Council in Trullo inflicts a punishment upon those, who neglected to wear an unclerical and undecent Habit.” ‘Μηδεις τῶν ἐν κλήρῳ κατελέγομενον ἀνοικειον κ. τ. λ.’ “Let none of them who are in the Catalogue of the Clergy, be clothed with an undecent

"Garment, neither whilst they live in a Town, or travel upon the Road; but let them use those Garments which are prescribed to those who are of the Clergy. And if any one acts contrary to this rule, let him be excommunicated for a Week." CAN. XXVII. Where, by the way, you may see that the word *ἀνολικεῖον* answers exactly to the '*decently*' in our Rubrick. But withal, the CANON looks upon all those Habits to be undecent, which are not appropriated to the use of Clergymen. So here in the Rubrick, that person is not supposed to be '*decently habited*,' who does not appear in such an Habit as is worn by Clergymen. For before the compiling of the Common-Prayer, the Clergy, by the ancient Provincial Canons, were obliged not only to a decent but a distinct Habit from the Laity. This is plain by one of PECKHAM'S Injunctions "*Ordinances &c.*" "We ordain and strictly command, that every Clerk in Holy Orders, wear his outward Garment, unlike that of a Soldier, or a Layman &c. And he that shall presume to do otherwise, as long as he wears a Habit of a contrary make, shall be suspended from entering into the Church." (*Lyndw.* III. tit. 1.). The like Injunction is laid upon our Clergy by our modern CANONS of 1603. CAN. 74.—*Com. Prayer* in loco.

The Writer of "POPULAR TRACTS" remarks:—"The *Habit* most frequently used by the Candidates is the *Surplice*; in some places it is customary for them to wear a *Gown*, but this though appropriate to their character as Scholars, certainly is not suitable to the Ministerial act, which one of the Deacons has to perform immediately after Ordination, of reading the Gospel. Nor is it to be objected that the *Surplice* is the Dress of the Clergy, and should therefore not be used by one still among the Laity; for besides the rule for Students in the Universities to wear *Surplices*. (CANON 17), the Bishop elect is, according to the Form for Consecration, to be vested with his *Rochet*, a Dress exclusively Episcopal, and that in the place analogous to this."—No. IV. p. 5. Pub. by A. Holden, Exeter.

We must now proceed to enquire into the *Vestments* directed to be worn during the Divine Services in

CATHEDRALS, and UNIVERSITIES.

(a.) *In ordinary Ministrations.*

The *Rubrics* and *Canons* both require that members of Cathedral Establishments, and of the Universities, shall wear *Surplices* during Divine Service; and Graduates, their *Hoods* also. The *Rubric* reads:

'In all Cathedral Churches and Colleges, the Archdeacons, Deans, &c...being Graduates, may use in the Quire beside their Surplices such Hoods as pertaineth to their several degrees. But in all other places every Minister shall be at liberty to use any Surplice or no... Graduates when they do preach should use such Hoods as pertaineth to their several Degrees.' (1549).—KEELING, 356. (See *supra*, p. 808.)

The 25th CANON (of 1603-4), which refers especially to *Cathedrals*, and *Collegiate Churches*, is of the like import, thus:—

‘In the time of Divine Service and Prayers in all Cathedral and Collegiate Churches, when there is no Communion, it shall be sufficient to wear *Surplices*;.... Graduates, shall....wear with their *Surplices* such *Hoods* as are agreeable to their Degrees.’—CANON 25.

Similarly, the 17th CANON (of 1603-4), which bears exclusively upon the members of Universities, requires the *Surplice* and *Hood* on Sundays, Holy-Days, and their Eves. Thus:—

‘All Masters and Fellows of Colleges and Halls, and all the Scholars and Students in either of the Universities, shall in their Churches and Chapels, upon all Sundays, Holy-days, and their Eves, at the time of Divine Service, wear *Surplices*....and such as are Graduates....such *Hoods* as do severally appertain unto their Degrees.’—CANON 17.

(b.) *At the Holy Communion.*

There is no specific *Rubric* in the LITURGY prescribing for CATHEDRALS, &c. the Vestments to be worn during the performance of the COMMUNION OFFICE. The Rubric on this subject is of general import, and directs the ‘chief Minister’ whether in Cathedrals, College Chapels, or Parochial Churches, to wear ‘an *Albe* with a *Vestment* or *Cope*’; and the assisting Priests and Deacons ‘*Albes* with *Tunics*.’ (See *Rubrics* (d) (e) page 809.)

The CANONS (of 1603-4), however, require the ‘principal Minister’ in Cathedrals and Collegiate Churches to wear a *Cope* at the administration of the ‘HOLY COMMUNION’: thus—

‘In all Cathedral and Collegiate Churches the Holy Communion shall be administered &c....the principal Minister using a *decent Cope*, and being assisted with the Gospeller and Epistler agreeably according to the “ADVERTISEMENTS,” published Anno 7. *Eliz.*’—CANON 24.

*. These “ADVERTISEMENTS” (7 *Eliz.* A. D. 1564-5) enjoined on Deans and Prebendaries that they should wear, when in the Quire of their Cathedrals, *Surplices*, and *Hoods*; and that the ‘principal Minister’ at the ‘HOLY COMMUNION,’ as well as the Gospeller and Epistler, should use *Copes*; thus:—

'Item, in the Ministration of the Holy Communion in Cathedral and Collegiate Churches, the principal Minister shall use a *Cope* with Gospeller and Epistoler agreeably; and at all other Prayers to be said at that Communion-Table, to use *no Copes* but *Surplices*.

'Item, that the Dean and Prebendaries wear a *Surplice* with a *Silk Hood* in the Quire; and when they preach in the Cathedral or Collegiate Church, to wear their *Hood*.'—CARDWELL'S *Doc. Ann.* i. 291. (See *supra* p. 824.)

The REV. C. BENSON, commenting on the 24th CANON, says with respect to one feature in it:—'Yet I never heard of any such difference being made between the administration of the Sacrament on ordinary *Sundays*, and on the principal *Feast-Days*, in any College or Cathedral in the land.' (p. 19).—*Rubrics and Canons Considered*.

But, in Cathedral establishments, as in Parish Churches, *Custom* has set aside the injunctions of both *Rubrics* and *Canons*, in so far as they relate to the *Habits* to be worn at the Communion Service. *Albes*, *Vestments*, *Tunics*, and *Copes*, indeed, have long disappeared; and the prevailing usage now is—

For CATHEDRALS :—The *Surplice*, *Hood*, *Scarf*, and *Bands*.

For COLLEGES, &c. :—The *Surplice* and *Hood* for Graduates; the *Surplice* only for Undergraduates. *Bands* are occasionally worn, particularly in full-dress; but the *Scarf* is seldom used, except by Heads of Houses, and by Doctors. (See '*SCARF*,' *postea*).

A reference to the historical documents of the Elizabethan age would lead us to the conclusion that within ten years after the publication of the 'ADVERTISEMENTS,' (1564-5), *Copes* were completely removed from *Parish Churches*, and, generally speaking, from *Cathedrals* likewise. At Canterbury Cathedral, in 1573, the Dean confessed to have made away with the *Copes* of the Church, and that the proceeding had been sanctioned by the Chapter. (STRYPE'S *Parker*. 444.). A few years afterwards (in 1576), the *Copes* belonging to King's College were likewise disposed of. (STRYPE'S *Annals*, ii. 421.). In 1603-4, however, as we may judge from the requirements of the 24th Canon, ABP. BANCROFT revived the wearing of *Copes*. (COLLIER ii. 687, WILKIN'S *Conc.* iv. 436.). But during the Primacy of ABBOT (1618—1633), they again fell into disuse; yet they were partially resumed under his successor LAUD. Still, in the Diocese of Durham, and even at Westminster, *Copes* continued to be worn down to the last century; and the *Copes* themselves are said to be still extant. (GENY'S *Mag.* Vol. lxxiv. Pt. I. p. 222. *Quarterly Rev.* Vol. xxxii. p. 273.) Their

ultimate removal from Durham is ascribed to the influence of Prebendary, afterwards BISHOP, WARBURTON. A. D. 1755. At CORONATIONS, however, the use of *Copes* has survived to the present day. The exceptional instances of the wearing of *Copes* during the periods referred to will be found enumerated in the '*Hierurgia Anglicana*' (pp. 438—173.), to which we must direct our Readers who require such additional information; and they may likewise advantageously consult Mr. ROBERTSON'S valuable work, '*How Shall we Conform to the Liturgy.*' 2nd Edition, pp. 95—102.

We will now add a few modern opinions on Cathedral usages:—

ARCHDEACON HARRISON observes, when referring to the *Rubric* of EDWARD'S *First Book*:—"That order presumes that 'the Members of the Cathedral or Collegiate Church will, in the Choir, be in their *Surplices*, because they are all "Ministers" of the Church, performing its *Liturgical Service*: not so the Preacher, in his office of Preacher, even when he preaches within the Choir, unless he be a Member of the Cathedral body, and as such, being in the Choir, wears his *Surplice*.' (p. 69.).... After noticing the variation between CANONS 24, and 25, and the "*Advertisements*" of Elizabeth, he concludes from the latter:—"That there was a distinction intended in them between the usage in "the *Quire*," and in "the *Church*," i. e. as it would seem, the 'body of the Cathedral.' (p. 127.).... 'It was not the usage of the Cathedral, as the pattern of correct practice, that ruled the point (of *preaching in the Surplice*), but rather the *status* of the individual in regard to the Cathedral. Not only would it not be required that the Preacher in the Cathedral, *not being a Member* of the Cathedral body, should wear the *Surplice*,—which would surely be the case, if it rested on considerations of Ecclesiastical propriety,—it would not even be *permitted* him to wear, in preaching, this distinctive badge of a Member of the Cathedral foundation.' (p. 153.)—*Historical Inquiry*.

THE REV. E. SCOBELL, when speaking of the *Preaching Dress*, says:—"In CATHEDRALS it occurs invariably, that when the Preacher is not one of their own Body, nor engaged in any Sacramental duty, but a *Lecturer* sent, as is often the case, by the Bishop's vested authority, he is precluded entirely the smallest use of the *Surplice*, and sits and waits first, and preaches afterwards, without it: and in this we see the true spirit of the thing, *quoad hoc*, carried out in practice.... If it should be asked, "How is it, then, that in CATHEDRALS, *Surplices* are worn, if not by others, yet always by Preachers of their own Corporate Society"? I can only, with diffidence, make these observations: I would not venture to say, as some do, that it is a matter of convenience, or indolence, or to save time, the Vestries being distant;—but if it be merely from the sanction of custom, that *Surplices* are thus right in Cathedrals, an equal custom must be at least allowed to prove *Gowns* to be right out of them:—or, if Cathedrals are specially exempted from the Common Law of Ornaental Dress

‘in this respect, then the authority for this can easily be shown.’ (p. 43.). . . MR. SCOBELL then alludes to the practice in Cathedrals enjoined in the 25th CANON, observing—‘Quite illustrative of this, (and in exact accordance with the Rubric of Edward VI. where preaching Graduates, who were not allowed to wear their *Hoods* with their *Surplice*, are desired all to have them on in preaching, fully implying, on their parts, a change of Dress), we read in the *Advertisements* of Queen ELIZABETH, A. D. 1564, which clearly are not without authority, being expressly recognized as such in the 24th CANON, the following order: “That the Dean and Prebendaries wear a *Surplice* with a *silk Hood* in the Quire; and when they *preache*, to wear their *Hood*,” i. e. their *Hood* alone, which whatever else is taken off, must not be removed; intending evidently, if the latter clause has any meaning, the retention of the *Hood*, when the *Surplice* is gone: the legitimate academical appendage to the remaining academical *Gown*.’ (p. 44.).—*Thoughts on Church Matters*.

The writer of “POPULAR TRACTS” remarks, when quoting the *Rubric* (b) which says: “*But in all other places every Minister shall be at liberty to use any Surplice or no.*”—‘This seems to mean that the Clergy when present at any Service in Cathedrals and Colleges of which they are not members, or in any Parish Church or Chapel but their own, need not wear *Surplices*, but only their usual Canonical Dress.’ (p. 4.).—No. II. Pub. by A. Holden, Exeter.

But we must proceed to consider the important subject of

The PROVISION, and REPAIR, of Vestments.

Our present question is — Upon whom devolves the expence of *providing* the Vestments required by the Officiating Minister for the due performance of his Clerical functions? The RUBRIC lays down no rule; and the CANONS (of 1603—4) only give directions with respect to the *Surplice*, enjoining that it shall be *supplied at the cost of the Parishioners*; thus:—

‘*Every Minister* saying the Public Prayers &c. shall wear ‘a decent and comely *Surplice* with sleeves, to be provided at the charge of the Parish. And if any question arise touching the matter, decency, or comeliness thereof, the same shall be decided by the discretion of the Ordinary.’—CANON 58.

The size and shape of the *Surplice*, and the quality of the material, are not specified in this

CANON, and are consequently left to the judgment of the Churchwardens. The Minister, indeed, has no power to interfere, except, if need be, by complaint to the Ordinary in the usual form of a 'presentment.' (See *p.* 480). It is a common practice with many Clergymen, who are particular in these matters, to provide a *Surplice* of their own, made of a superior material; there are some who wear it considerably shorter in length than is usual, and without the point at the sleeves, and closed in front. (See '*SURPLICE*' *postea*). With the exception of the *Surplice*, it is the present custom for the Clergy to find their own *Vestments*. LECTURERS, and CHAPLAINS have to supply even the *Surplice*.

The *washing* of the *Surplice* is a duty devolving upon the Parishioners, and is implied in the words "decent" and "comely" employed in the CANON. The frequency of the washing, however, is dependent upon the discretion of the Officiating Minister; although it is too frequently left to customary usage, or to the judgment of the Parish-Clerk. This temporary abstraction of the Ministerial Vestment renders it necessary that *two Surplices*, at least, should be furnished by the Churchwardens, in order that there may be a provision against any sudden or unexpected Clerical duty arising. Moreover, should the size of the Parish be such as to require, of legal necessity, the co-operation of one or more *licensed* Curates, the Churchwardens are bound to supply as many *Surplices*; but not so when the assisting Clergymen are appointed to suit the mere convenience of an Incumbent, either temporarily enfeebled by sickness, unnecessarily engrossed in secular engagements, or absent on pleasure.

No other Vestment than the *Surplice* is specifically charged upon the Parishioners by the CANONS (of 1603-4); still, the Churchwardens are bound by the general directions of the 85th CANON, and by the *Statute*, 'Circumspecte agatis,' 13 *Edw. I.* St. 4.

(See p. 479), to furnish *all things necessary* for the conduct of Divine Service; but whether the *Albe, Cope, Tunicle, &c.*, enjoined in the RUBRICS of the *Liturgy* of 1549, are among the 'things necessary,' although those RUBRICS have, *strictly speaking*, the authority of law, is a questionable and disputed point, from the fact of the Vestments therein prescribed, with few exceptions, having become obsolete by force of custom.

The *Constitution* of ABP. WINCHELSEY (1305), imposes on the Parishioners the provision of various Vestments, as may be seen on reference to his injunction (see p. 801.); and this *Constitution*, according to the opinion of the BP. OF EXETER, and others (as we have already shewn), is *still of legal force*. It may be added, that the Parishioners,—*not the Minister*—are the persons to provide these Vestments; and should they be supplied, the Ordinary can compel the Officiating Clergyman to wear them. If the Parishioners through their Churchwarden, refuse to furnish the *Habits* legally enjoined, the only remedy open to the Incumbent is 'to present' the Churchwardens for neglect of duty at the next Visitation of the Ordinary; and, if the process be persevered in, the result would probably be a *Suit* in the Ecclesiastical Court before any satisfactory conclusion could be arrived at. This indeed would be a costly proceeding; and, in the present temper of the times, as all must agree, very far from expedient. Should, however, the onus of *Church-Rates* be removed by Act of Parliament from the Parishioners at large, and left dependent upon the voluntary contributions of the people, or the private means of the Incumbent, the charges upon the Church-Rates would pass with the shifted burden; and, it has been said, this circumstance would *possibly* lead to the revived use of the ancient Vestments ordered in the *Rubrics* of EDWARD'S *First Liturgy*, and in WINCHELSEY'S *Constitution*; that is to say, in those Parishes where the Incumbents may be desirous of introducing them.

In addition to the opinions already advanced in page 803, we may here annex the view entertained by DR. HOOK, with regard to the authority of the *older Constitutions*.—"The *Canons* which existed before the Reformation are in force, except where contradicted by subsequent enactments; so it is also with doctrine, and the regulation 'of our Services.'—*The Three Reformations*.

It was formerly the usage for the Parishioners to furnish the Minister's *Hood*, and *Gown*, as we may gather from the citations following :—

DR. BENNET (*ob.* 1728), in introducing his remarks upon the *Surplice*, says:—"Nor shall I speak of the use of *Copes*, which are 'never seen in Parish Churches. Nor shall I speak even of *Hoods*, 'which are worn as the honourable Badges of the Degrees taken in 'the Universities; and which through the negligence of Churchwardens the Parish Ministers seldom have it in their power to 'wear.' (p. 7).—*Paraphrase on Book of Com. Prayer*.

ARCHDEACON HARRISON remarks :—"The Parish do not provide 'the *Gown* because it is the personal *private Dress* of the Clergyman; and it is nowhere mentioned in the Rubrics, though it is 'in the *Advertisements*, *CANONS*, &c., which have given regulations 'on such matters. (p. 122) ... This requirement (of CANON 58) of 'the *Hood* to be worn by Graduates seems to throw some doubt 'upon the dictum, as stated in its widest application, that, since 'the things required for the Common Prayer of the Parish were 'and are to be provided by the Parish," it may be inferred that 'if a *Gown* were required in any part of the Public ministration, it 'would be to be provided by the Parish." For we find the *Surplice* by this CANON is "to be provided at the charge of the 'Parish." But not so the *Hood*, which yet the Minister, if he be 'a Graduate, is to wear. But the solution is easy: the *Hood* 'being in fact, a part of the Clergyman's *Academical Dress*: 'as is also the *Gown* with which, as we have seen in the "*Advertisements*" of 1564, he was required to provide himself.' (p. 128. n.)—*Historical Inquiry*.

The REV. W. MASKELL quotes a CANON of the Diocesan Synod under H. WOODLOKE of Winchester in 1303, which hears on the supply of Vestments, and thus reads :—"Volumus, quod in 'singulis Ecclesiis, quæ ad quinquaginta marcarum (summam) 'vel ultra, communiter sunt taxatæ, sint unus DIACONUS, et unus 'SUBDIACONUS, continue ministrantes, et unum ad minus vestimentum solenne, ac *Tunica*, et *Dalmatica* competens." (WILK. *Conc.* ii. 295.). He adds in a *Note* after speaking of the *Surplice* for the Clerk.—"It is possible that there might occasionally, in 'poor places, have been some difficulty in providing the *Surplice*: 'but means were generally at hand. For example: a CANON of a 'Synod of *Chichester*, 1289. "Panni etiam *Chrismales* in usus 'seculares, seu prophanos minime couvertantur, sed ad manu- 'tergia, seu *superpellicia*, seu pannos cæteros consuendos seu 'reficiendos, dispositione discreti sacerdotis cum omni reverentia 'catholica exponantur." (WILK. *Conc.* ii. 171.)—*Monumenta Ritualia* I. p. lix.

The REV. J. C. ROBERTSON remarks:—"I may notice that it (the Hood) appears to have been formerly reckoned among things 'which are to be provided at the cost of the Parish.' (p. 119).—*How shall We Conform to the Liturgy.*

MR. G. H. H. OLIPHANT (*Barrister-at-Law*), when speaking of *Preaching in the Surplice*, says:—"As a *Gown* is not one of the 'articles provided at the expence of the Parishioners, they should offer to purchase one for any poor Clergyman, and give him an opportunity of wearing it, before they require him to discontinue 'preaching in his Surplice.' (p. 58).—*Law of Church Ornaments, &c.*

The writer of "POPULAR TRACTS" observes:—"The *Canon Law* is clear that the Parish should provide the necessary *Albs*, *Cope*, and *Vestment*, required by our Prayer Book (See GIBSON '200. &c., cited by the BP. OF EXETER in his judgment on *Mr. Blunt's* case), and though the 58th CANON of 1604 enjoins, that "Every Minister &c." (see *supra*), yet this Canon cannot controul the Act of Uniformity, which, by means of the Book of Common Prayer, enjoins the use of the other articles of Sacred Dress above described. Nor are there many Parishes to which the providing of these Vestments would be burthensome, especially if those females in them who have time and ability would bestow some of their attention on Church needlework and embroidery. This is in itself a much more noble branch of needlework than the knitting of German wool, which now takes up so large a portion of their time; and it is made a labour of holy love by its righteous object.' (p. 7.).—No. 11. Pub. by A. Holden, Exeter.

In case of *damage*, &c. accruing to the Parish *Surplice*, the Churchwardens are, of course, bound to repair it as they would other Church property under their charge; and when it becomes so defaced and worn, as to be no longer "*decent and comely*," a new *Surplice* must be provided. The old one is not to be claimed as the perquisite of the Parish Clerk, or other officer of the Church, but ought to be *burned*:—this is considered the fittest end of all Goods and Vestments that have grown old and useless in the service of the Church; such, in fact, was the practice enjoined by the ancient Canons, as the following quotation will prove:—

'The question is frequently asked, what should be done with *Church Vestments, &c.*, which have become useless from age or injury? The *Canon Law* tells us: "Aitaris palla, cathedra, candelabrum, et velum, si fuerint vetustate consumpta, incendio dentur; quia non licet ea, quæ in sacrario fuerint, male tractari; sed incendio universa tradantur. Cineres quoque eorum in Baptisterium inferantur, ubi nullus transitum habeat; aut in pariete, aut in fossis pavementorum jactentur, ne introeuntium

"pedibus inquinentur. (*Corpus Jur. Can. i. p. 460.*)" HARINGTON, *On Consecration of Churches*. p. 84. Note. So ALBERTI says: when sacred Vestments and Ornaments of the Church are worn out, they are to be burned, and their ashes to be disposed "in Ecclesiæ loco ubi incendium pedibus calcari nequeunt." (*De Sacris Utensilibus*. p. 176. See also *cap. xi. 51—57. p. 174.*) And, once more, LYNDWOOD: "Pallæ altaris, et ea, quæ in sacrario sunt vetustate corrupta incendi debent. Et ratio est, quia talia male tractari non debent, nec ad usus prophanos converti." (*l. i. tit. 6. Cum. Sacri. Verb. Concremandum*). — MASKELL'S *Monum. Rit. I. p. clxvii. Note.*

Such are the *Rubrical* and *Canonical* authorities which regulate the VESTMENTS of the Clergy of the Church of England; and the Reader cannot but have remarked, that there is no Ecclesiastical difference imposed between the Dress of the PRIEST and the DEACON, the Lecturer, Chaplain, or Reader; and that whatever distinctive features exist, they are solely dependent upon the Cleric's University, and Academical Degree. There may be an exception with respect to the *Private* CHAPLAIN, who is entitled to wear the *Scarf* presented to him by his Patron. (See '*SCARF*;' *postea*).

To make this Manual as complete as possible,* it may be necessary here, while speaking of the *Law*

* The Author trusts he may be permitted to introduce here, by way of amendment to what appears in the *Note* at page 800., the following statement from authority with respect to the *Vestments* used by the '*Irvingites*,' or, according to their own designation, the '*Catholic Apostolic Church*;' and which came too late for insertion in that place.

'Every Minister appears in the *Ecclesiastical Habit* proper to his order.

'DOOR-KEEPERS are habited in black, or dark purple *Gowns*.

'DEACONS in plain black *Cassocks*.

'PRIESTS in black *Cassocks* and *Mozettes*, lined according to their respective ministries; thus, Purple for an ELDER, Blue for a PROPHET, Red for an EVANGELIST, and White for a Pastor.

'ANGELS, and other Ministers of higher degree, are habited in Purple *Cassocks* and *Mozettes*, lined like those for Priests as to their respective ministries.

'In the Celebration of the HOLY EUCHARIST the CELEBRANT and Assistants wear linen *Albes* over their *Cassocks*, bound with a white *Girdle*, and white *Stoles*.

'The DEACONS wear linen *Dalmatics*, and white *Stoles*, over their *Cassocks*.

and *Authority* enjoining the use of Ecclesiastical Vestments, to refer, if only briefly, to the *Habits* worn by our BISHOPS, as well as to those we occasionally find assumed by *Parish-Clerks*, *Choristers*, *Vergers*, &c.

HABIT OF BISHOPS.

The ancient EPISCOPAL Vestments have been already alluded to in page 798, where they were described as amounting to eighteen in number, viz:—

(1) The *Buskins*, and *Sandals*; (2) the *Amice* or *Amyt*; (3) the *Albe*; (4) the *Girdle* with the *Subcingulum* or *Sash*; (5) the *Pectoral-Cross*; (6) the *Stole* pendent, not crossed; (7) the *Tunic*; (8) the *Dalmatic*; (9) the *Maniple*; (10) the *Gloves*; (11) the *Chasuble*; (12) the *Mitre* with the *infulæ* or *bands*, and either simplex, aurifrigiata, or pretiosa; (13) the *Ring*; (14) the *Pastoral-Staff*; (15) the *Rochet*; (16) the *Cappa Magna*; (17) the *Cope*; (18) the *Gremial*.

And this is confirmed by the Rubric in the Consecration Office in the Pontifical, "CONSECRATIO ELECTI IN EPISCOPUM," which thus reads:—"Provideat ELECTUS cum suis, quod mane diei Dominicæ, parata sint et in promptu omnia sibi necessaria in Consecratione, videlicet, *Caligæ*, *Sandalia*, *Amictus*, *Alba*, *Cingulum*, *Stola*, *Manipulus*, *Tunicella*, *Dal-*

'On the Lord's day, and other Festivals, the Sacerdotal Vestments used in the EUCHARIST have their *fringes*, and other ornaments, of gold or gold colour. On other days they are *White*.

'At MORNING PRAYER (6 A. M.), and EVENING PRAYER (5 P. M.) The ANGEL, and four PRIESTS officiating, wear over their *Cassocks* linen *Albes*, *Girdles*, and *Stoles*—the Colours of the *Stoles* are those of their respective ministries, *Purple*, *Blue*, *Red*, and *White*, (as before).

'The ANGEL wears a purple *Cope* in addition to the *Albe*, *Girdle*, and *Stole*.

'The Seven DEACONS wear linen *Dalmatics*, and Red *Stoles*.

'In the ordinary Forenoon (9. A. M.), and Afternoon (3 P. M.) Services on Week-days, the Officiating Ministers, if PRIESTS, wear *linen Surplices*, and *Purple Stoles*.

'If DEACONS, linen *Dalmatics* with Red *Stoles*, over their *Cassocks*.

'If ANGELS, a *Rochette*, and purple *Stole*.

'Ministers not officiating wear *Cassocks*, with or without *Mozettes*, according to their degree.

'CHORISTERS engaged in Singing wear linen *Dalmatics*.—(*Priv. Let.*)

"*matica, Planeta, et Pluviale albi coloris, Chirotheca, Annulus Pontificalis, et alius Annulus parvus, Mitra, Baculus Pastoralis, duo Bacilia, Tobalia pro manibus tergendis, &c.* Ipse ELECTUS sacerdos talibus vestibus induatur præter *Casulam*, et pro *Casula* induatur "*Capa*," &c. — MASKELL'S *Mon. Rit.* III. 241. The *Exeter Pontifical* proceeds:—"Acolyti induant illum *Sandulia, Tunicam, Dalmaticam, et Casulam*," &c.—(*ib.* p. 252. *Note.* See also *ib.* p. 254.) Likewise in a *Rubric* of the ancient office, "RECONCILIATIO ECCLESIE VEL CEMETERII," the Bishop's Costume is thus described:—"Post hæc veniat EPISCOPUS cum *Baculo pastorali, ornatus Amictu, Alba, Stola, Pluviali, et Capa* de bisso, i. e. "*bokeram, et Mitra simplici, et Baculo, sine Manipulo.*"—(*ib.* p. 309.).

The REV. R. HART states:—"The Vestments of a Bishop were 'the *Sandals, Amyt, Albe, Girdle*, with the *Subcingulum* (an ornamental addition), *Stole, Tunicle, Dalmatic, Chasuble, Maniple, Mitre, Pastoral Staff, Gloves, and Ring.* The *Cope* was worn on solemn occasions; the *Rochette*, and *Mozetta*, belonged rather to his Civil costume. The *Pall*, though generally peculiar to Metropolitans, was sometimes granted to a Bishop by special privilege of the Pope. Instances of this kind are however extremely rare, nor are there any English examples."—*Eccles. Records.* p. 65; see also *ib.* p. 181.

At the Reformation a change was effected in the *Episcopal Costume*, which is thus laid down in the *Rubric* of EDWARD'S *First Liturgy*, the present rule in this matter:—

"And whensoever the BISHOP shall celebrate the *Holy Communion* in the Church, or execute any other public *Ministration*, he shall have upon him beside his *Rochette*, a *Surplice* or *Albe*, and a *Cope* or *Vestment*, and also his *Pastoral-Staff* in his hand, or else borne or holden by his *Chaplain.*" (1549).—KEELING. 357. (See *supra* p. 809.)

The *Episcopal Vestments* thus enjoined are the *Albe, Cope, Rochette, Surplice, Vestment*, and *Pastoral-Staff*.

The *CANONS* (of 1603-4), merely impose the *Cope*, (CAN. 24); and the '*accustomed apparel of their Degrees.*' (CAN. 74.)

Modern CUSTOM, however, led on doubtlessly by the objections of BP. HOOPER, to which we have already referred, appears to recognize only the *Rochette, Chimere, Scarf, Bands, Cassock* or *Gremial* (Apron), and *Square-Cap*.

ARCHDEACON SHARP says:—"If it be said that a custom has prevailed over the kingdom, for BISHOPS to wear their *Habits* of *ministration* whensoever they preach, whether they officiate in other respects or not,...it may be answered, that what the Bishops do in this respect is founded on ancient Constitutions. By the *Canon Law* they were obliged to wear their *Rochets*, as their distinguishing *Habit*, whenever they appeared in Public; though

'since the Reformation they have not used to wear them any where in Public, but in the Church, and in the house of Lords. And it is the more proper they should continue the use of their public Habit, whensoever they preach, for the better distinction of their characters on that occasion from those of the inferior Pastors; seeing there is no sufficient distinction preserved in their ordinary Habits.' (p. 207.)—*On Rubric and Canons*. Charge. A. D. 1746.

Mr. A. J. STEPHENS (*Barrister-at-law*) observes:—'During the middle ages, BISHOPS very frequently wore the *Surplice* with a *Cope*, and above the *Rochette*. But it appears from a Letter of Melancthon's written in 1549, that the use of the *Surplice* was even then a '*vexata questio*.' (p. 371.)....The *Rochet* was the ancient garment used by the Bishop....In HENRY VIIIth's time, the Bishops wore a *scarlet garment* under the *Rochet*, and in EDWARD VIth's reign, they wore a *scarlet Chimere* over the *Rochet*; which made BP. HOOPER scruple at it, as too light a Robe for the Episcopal gravity. But this in ELIZABETH's time was changed into a *Chimere of black satin*. The CHIMERE seems to resemble the garment used by Bishops during the middle ages, and called *Mantelletum*: which was a sort of *Cope* with apertures for the arms to pass through.' (Vide HODY's *Hist. of Convoc.* p. 141.)....The English Ritual of 1549 permitted the Bishop to wear a *Cope* instead of a *Vestment* in his public ministrations, if he chose.' (p. 384.)—*Book of Com. Prayer*. E. H. S.

HABIT OF PARISH-CLERKS.

The PARISH-CLERKS of modern times are but laymen, and consequently of inferior standing to the Clerks of the ante-Reformed Church, who were actual Cleries, and the usual assistants of the chief Minister in the performance of the Divine Offices. This may be confirmed by a reference to WILKINS' *Concilia*; where we shall find much information respecting the minor orders of the Clergy of that age. MR. MASKELL, after citing from WILKINS' work one of WOODLOKE of Winchester's Canons (1308), makes this remark in a *note*:—'This Canon says nothing about the *Clerk*, who at least should attend in every, the smallest, Parish; but there is no doubt such was the rule throughout England, and not only so, but in a decent habit, "*cum habitu convenienti*;" or, according to the rule laid down in the Provincial Constitutions of ABP. WALTER REYNOLD, A. D. 1322, in a *Surplice*; thus, "*Item, nullus Clericus permittatur ministrare in Officio Altaris, nisi indutus superpellicio*." WILK. *Conc.* ii. 513.)—*Mon. Rit.* i. p. lix.

MR. MASKELL, likewise, in his *Supplement*, when remarking that the office of the *Aquæ-Bajulus*,—who was a 'poor scholar'

employed in carrying about the 'hallowed water,' whence he derived his appellation, and his maintenance,—was wisely abolished at the Reformation, shows also from the Injunctions of the King's Visitors in 1548, that he was designated the *Parish-Clerk*.—(*ib.* III. p. 383).

The legal powers and functions of modern PARISH-CLERKS will be described hereafter; but with regard to their *Vestments*, it may be remarked, that they seldom adopt any *Habit* different from their ordinary costume. In some few cases, where an endowment may exist, or the Incumbent or Parishioners are willing to incur the expence, they are provided with a *black stuff Gown*, more or less ornamented with braiding and tufts of the same colour. But there is no *Rubric* or *Canon* enjoining any especial *Vestment* for this Church functionary.

The PARISH-CLERK, however, may even now be a *Clerk-in-Orders*; and he is considered to represent in one or two features the ancient *Subdeacon*; or rather, perhaps, the *Acolyth*, who may be thus described:—

The SUBDEACON, according to GIBSON, is one of the five inferior orders in the Romish Church; whose office it is to wait upon the DEACON in the administration of the Sacrament of the Lord's Supper. (*Cod.* 99.).—BURN'S *Ecc. L. Phil.* iii. 654.

His Vestments were: (1) the *Amice* or *Amyt*; (2) *Albe*; (3) *Girdle* or *Belt* (*balteus*); (4) *Tunicle*; (5) *Maniple*; (6) and *Chasuble*.

Dr. HOOK says:—'As to their Office it was to fit and prepare the sacred Vessels and utensils of the Altar, and deliver them to the DEACONS in the time of Divine Service; but they were not allowed to minister as Deacons at the Altar; no, not so much as to come within the Rails of it, to set a Paten or Cup, or the Oblations of the people, thereon. Another of their Offices was, to attend the Doors of the Church during the Communion-Service. Besides which Offices in the Church, they had another out of the Church, which was to carry the Bishop's Letters or Messages to foreign Churches. As to their *Ordination*, it was performed without imposition of hands; and the ceremony consisted in their receiving an empty Paten and Cup from the hands of the Bishop, and an Ewer and Towel from the Archdeacon.... The employment of the SUBDEACONS in the Romish Church is to take care of the holy Vessels, to prepare and pour water upon the Wine in the Chalice, to sing the Epistle at solemn Masses, to bring and hold the Book of the Gospels to the DEACON, to give it the PRIEST to kiss, to carry the Cross in Processions, and to receive the Oblations of the people.'—*Church Dict.* p. 598.

Mr. A. W. PUGIN thus describes the Office of the SUBDEACON in the Roman Church:—It 'is to wash the *Altar-Cloths* and *Corporals*; and to give the *Chalice* and *Paten* to the DEACON at the proper times, and generally to minister to the DEACON in the Mass; and to chant the Epistle. Their proper Habit is a *Tunic* over a *girded Albe*, with a *Maniple*; as that of the DEACON is a *Dalmatic* over an *Albe*, with *Maniple* and *Stole*. At a period long before St. GREGORY, the SUBDEACONS of the Roman Church officiated in plain *Albes* without *Tunics*; but one of the Popes had conferred on them the right of wearing the *Tunic*. St. GREGORY, however, restored the old custom, and ordered that they should serve, vested in the *Albe* only. Over this *Albe* they wore a *Chasuble*, except during the times when they were exercising their peculiar functions. As late as the 9th century, AMALARIUS tells us, that the *Chasuble* was common to all Clerics. Since that custom ceased, the *Tunic* over the *Albe* has been the distinctive garb of the SUBDEACON. They wore indeed the *Tunic* before, from very early times; and it was called variously *Tunica*, *Roccus*, and *Subtile*.... Of what material it was made, is gathered from a Letter of St GREGORY to John of Syracuse; in which it occurs as a *linen* vestment, reaching to the ankles. But in the 8th and 9th centuries the name of *Tunica* as belonging to the SUBDEACON rarely occurs, but in its place *Roccus*, and *Subtile* are found. *Roccus*, according to DU CANGE, is a word of German origin signifying an upper vest.... In the treasury of the Church of St. Riquier, A. D. 831. were kept 15 *Tunics* of silk (*Rocci*), and 11 of woollen cloth, 1 *Albe* of silk, 2 of Persian silk, 1 *Pectoral Tunic*.... RICULFUS, bp. of Elus, left to his Church, A. D. 915. 4 *Tunics* (*Roguos*), one of purple with gold, one of silk with Greek work, and the other two made in Greece. Here we have the material and colour. As for the name, the SUBDEACON'S *Tunic* was also called *Subtile*; of which DU CANGE gives many examples. HONORIUS of Autun, in the 12th century, says (*Gem. Animæ*. ii. c. 229.) that SUBDEACONS wear in common with the order of Clergy below them the '*Superhumeral*,'* i. e. the *Amice*; the '*Tunic* reaching to the ankles,' i. e. the *Albe*; the *Girdle*, and the *Cappa* (Hood); and beside these, two others, viz. the *Tunic*, and *Maniple* (*Subtile*, et *Sudarium*); the *Subtile* is also called the short *Tunic*, (*Roccus Pectoralis*), the *Sudarium* is for wiping the sacred vessels.... The *Maniple* of the SUBDEACON is made larger than others, because where the *Fanon* is now used, formerly a napkin was worn.... After the 13th century it was called *Tunicella* (GEORGIUS). (p. 195.).—*Glossary of Eccl. Ornament and Costume*.

* The *Ephod*, says PUGIN, is the usual translation of the word, SUPERHUMERAL, in the Old Testament (*Exod.* xxviii. 6, &c.). It is sometimes used as a name for an Archbishop's *Pallium*: and sometimes means an *Amice*. In this latter sense the *Superhumeral* was of the purest linen.

GILBERTUS Lunicensis, (*De Usu Ecclesiastico*), remarks that, OSTIARI, EXORCISTS, and ACOLYTHS, in their Ministry, are vested with a *Superhumeral*, *Albe*, and *Girdle*.

GEORGIUS says:—'According to HONORIUS of Autun, SUBDEACONS, like other Clergy below them, wore the *Superhumeral*. i. e. the *Amice*.' (See '*AMICE*,' *postea*.).

The **ACOLYTE**, or **ACOLYTH**, *Acolythus* (ακολουθος), in our old English called a *Colet*, was an inferior Church servant, who next under the Subdeacon, waited on the Priests and Deacons, and performed the meaner offices of lighting the Candles, carrying the Bread and Wine, and paying other servile attendance.—*BURN'S Eccl. L. Phil. i. 1. a*; *HOOK'S Church Dict. p. 10.*

The *Vestments* of the **ACOLYTH** were:—The *Albe* and *Girdle*, or the *Surplice*, and the *Cassock*.

MR. A. W. PUGIN, describing the **ACOLYTHS**, says:—‘Their principal office is to bear the *Candlesticks*, and *Crevetts* containing the Wine and Water for the celebration of the Holy Eucharist. The Habit of those in *Acolyth's Orders* was a plain *Chasuble*, according to *GEORGIUS*; afterwards, in the 12th century, an *Albe*, fastened round the loins by a *girdle*, which is still retained in several of the Continental Churches. The *Surplice* has been often substituted for the *Albe* in later times.... The *Cotta*, a kind of *short Surplice*, but without sleeves, and exceedingly ugly, has superseded the long and full *Surplice* for *Acolyths* in some modern Churches. It has neither grace nor dignity; nor does it convey the mystical meaning of chastity and modesty signified by the long and girded *Albe*.’ (After quoting several authorities, PUGIN thus sums up:—) ‘**ACOLYTHS** in the early ages of the Church were vested in *Chasubles*, in common with Ecclesiastics in general. Subsequently they used *Albes*; which custom is yet retained in the French and several Continental Churches, and was general in the English previous to the Schism. In the 16th century they used the *Surplice* in the Roman Church; and at the present time *Cottas*, which are *linen Tunics* reaching to the middle, and sometimes without sleeves. During the middle ages **ACOLYTHS** were often vested in *Tunics* on great feasts, and sometimes in *Copes*,* which practice is still followed in many French and Spanish Churches.’ (p. 1—3.)—*Glossary of Ecclesiastical Ornament and Costume.*

DR. ROCK, the Romanist, says:—‘*Acolytes* constitute the highest of the four Minor Orders in the Latin Church, in which they have been employed from the remotest antiquity, to perform the inferior ministry of the Altar.... The 4th Council of Carthage (A. D. 398.).... directs that “when an *Acolyte* is ordained let him be instructed by the Bishop how he is to perform his office. But let him receive from the Archdeacon the *Candlestick*, with a *Wax Taper*, that he may know that to him has been consigned the duty of lighting the Lights of the Church.’ And let him receive an empty *Cruet*, to supply Wine for the Eucharist of the blood of Christ.” (Conc. Gen. LABBEI. ii. 1200.).... One amongst their most conspicuous offices within the Sanctuary is, as ST. ISIDORE informs us, to bear about the *Wax Tapers*. It has been the custom for several centuries to allow *lay persons*, even youths,

* In the Inventory of York Minster, a *white cope* for the **ACOLYTH** is found mentioned.

‘to discharge the ministry at the holy Sacrifice and other functions, without having the ordination of Acolytes. The *Cassock*, and *Surplice*, (are) the Ecclesiastical Garments which they are allowed to wear. (p. 52.)...The *Acolyte* in the name of the People answers “*Amen*” at the end of the Collect, Post-Communion, &c., and thus ratifies what the Priest has been saying, according to the custom of the Jews and primitive Christians. (p. 64.)...ISIDORE in his “*Origines*” (l. VII. c. xii.), composed towards A. D. 595, (says)—“Those who in the Greek tongue are denominated *Acolytes*, are, in Latin, called *Taper-Bearers*, from their carrying *wax candles* at the reading of the Gospel, or when Sacrifice is to be offered. Then *Tapers* are lighted and borne by them.” (p. 68.)...*Acolytes* also carried torches, or lighted tapers at Funerals.’ (p. 403.)—*Hierurgia*.

HABIT OF CHORISTERS.

The *Men* and *Boys* forming the CHOIRS of our ancient Ecclesiastical Institutions were distinguished from the Laity generally, by a certain peculiarity of costume; parts of which were occasionally of various colours, and more or less ornamented. The *white Albe*, or *Surplice*, was, however, the usual Habit; and when colours were employed, they frequently followed the *livery* of the Founder of the Institution. According to the LAODICÆAN CANONS (A. D. 367.) “None ought to sing in the Church but *Canonical Singers*, that go into the *Ambon*, and sing by Book.” (CAN. 15.) JOHNSON explains the word “*Canonical*,” as implying, ‘*Singers upon the List*, or entered into the Catalogue of the Clergy, often called the Canon.’ (Vade Mecum, ii. p. 100.) Another CANON of the same Council directs. “That Readers and *Singers* ought not to wear the *Orarium*. (Stole).”—(ib. 103.)

The REV. W. MASKELL also remarks:—‘Care was taken (as to these matters) by the Founders of Religious Houses in their Charters of Foundation. For example:—“*Superpellicis et Amucii induti, Matutinas ad (et?) horas canonicas, juxta Institutionem Ecclesiasticam de die tractatim punctando, et aperta pronunciatione dicant.*” (DUGDALE Mon. Anglic. VI. p. 705.)’—Mon. Rit. II. xxvii. n.

At the era of the Reformation the privileges of Choral foundations were continued and secured, for we find one of the *Injunctions* of ELIZABETH (1559) ordering:—‘49. *Item*, Because in divers Collegiate and also some *Parish Churches* heretofore, there have been Livings appointed for the maintenance of *Men* and *Children* to use *Singing* in the Church, by means whereof the laudable service of Musick hath been had in estimation and pre-

'served in knowledge; the Queen's Majesty neither meaning in any wise the decay of any thing that might conveniently tend to the use and continuance of the said science, neither to have the same in any part so abused in the Church, that thereby the Common Prayer should be the more understood of the hearers, willeth, and commandeth, that first no alterations be made of such assignments of Living, as heretofore have been appointed to the use of *Singing* or *Musick* in the Church, but that the same so remain.' &c.—CARDWELL'S *Doc. Ann.* i. 196; SPARROW'S *Coll.* 80.

HEYLYN (*ob.* 1662), speaking of the usages of the Church in the time of ELIZABETH, also says, the LITURGY was 'celebrated in the (Royal) Chapel with *Organs* and other *Musical Instruments*, and the most excellent voices, both of Men and Children, that could be got in all the Kingdom. The Gentlemen and Children in their *Surplices*, and the Priests in *Copes* as oft as they attended the Divine Service at the Holy Altar.'—*Hist. of the Reform.* ii. 315. E. H. S.

THE REV. J. JEBB observes:—'In *Lent* the Grammar Scholars of Canterbury used to attend Church in *Violet Gowns* (the ancient Ecclesiastical colour for mourning), and I believe *black Gowns* were worn either then, or in time of mourning, by the CHORISTERS at York. As to Ornaments of Ministers, including the *Habits*, the *Surplice* is that which is common to all, whether Clerical or *Lay*. In Colleges it is worn by all the foundation Members on Sundays, Holidays, and their Eves; ... In Cathedral and Collegiate Churches, all the members wear *Surplices* at all times; because all are in these places the perpetual Ministers of Divine Service, (*p.* 214.) Capitular bodies really ought to pay more decent attention than is commonly done to the habiliments of the *Lay-Clerks* and *Choristers*: not only as regards the *Surplice*, but as to the other parts of their Dress. *Coloured Clothes*, and *Handkerchiefs*, are quite inconsistent with the grave nature of their employment, while in the Choir.' (*p.* 225).—*Choral Service.*

The REV. J. E. MILLARD remarks, when speaking of CHORISTERS:—'The time spent in assuming and laying aside the *Surplice*, should at least be serious and quiet, if not more deeply impressed with the expectation of solemnities to come, or the recollection of those which are past. So much is certainly due to the sanctity of a *Vestment* which distinguishes the Ministers of the Church of whatever rank, and which in old times was never lightly assumed, nor without a prayer (*p.* 5.) At the latter part of the 17th century ... the CHORISTERS (of Magdalene College, Oxford) slept in truckle beds ... their Dress was a kind of *Livery*, probably not unlike that of King Edward's School, London. In the MS. Inventory of *Vestments*, &c., committed to the care of the Sacristan of the College in 1495, are "*pro Pueris*," *Tunicles*, red and white, and crimson, with Orfrees (borders) of damask and velvet, one set of *Albes* of blue damask, and two with *Apparels* of red silk; and lastly, a Banner of St. Nicholas, the patron of Children. (*p.* 49.) The 1st of May is a great Festival, or gaudy-day, among the CHORISTERS. At sunrise they ascend the lofty College tower, and there, vested in *Surplices*, with other members of the College, sing, in Latin, a hymn to the Holy Trinity. (*p.* 51.) In the Inventory of Ornaments belonging

'to S. Frideswide's Monastery in Oxford, taken by the Commissioners of King HENRY VIII, occur, "for the CHORISTERS," *Tunics of red and white damask, and silk Amesses of blue and white band-kin, and chequered with red silk and gold, besides the Albes.* (DUGD. *Monas.* ii. 167.) JOHN DE PULTONEY "bequeathed the yearly sum of 20s. to the Almoner of St Paul's to be by him bestowed on the *Summer Habit* of the CHORISTERS"....To say nothing of the other *Vestments*, the fact of their having, at all periods, worn the *Albe*, or its substitute the *Surplice*, which anciently was not put on without a solemn, though brief, prayer, speaks much for the sanctity of their occupation. Among the things retained for the use of the Church in the time of Edward VI., the ancient *Albes* were ordered to be made into *Surplices* "for the Ministers and Choristers." The *Boys* of all the Oxford Choirs, when not assisting in the Service, wear an *Academical Dress*, resembling that of a B. A., a regulation revived or introduced by Dean ALDRICH of Christ Church. The CHORISTERS of Norwich Cathedral, except on Festivals, wear *purple Gowns* instead of *Surplices* in the Service. (p. 60.)...The ancient Statutes of Exeter Cathedral require that the CHORISTERS should receive 'the Tonsure.' (p. 62.)—*Historical Notices of the Off. of Choristers.*

The REV. J. H. POLLEN writes with respect to *St. Saviour's, Leeds*:—"The CHOIR consisted of eight, ten, or twelve Boys out of the School, the most deserving, if they could Chant and Sing; and the Schoolmaster was Precentor. £1. a-year had been given by * * * to each Boy, and he still continued it; and, besides, they had Tea every Sunday and Festival at the Vicarage. This Tea was a great treat. (p. 65.).... To make the Choir Boys more decent they had *Cassocks* made for them. A Parishioner made these Garments, and not over well. The *Surplices* were shortened, but the *Cassocks* came down to the feet, a subject of complaint to the Bishop, though not on the part of the Parish.' (p. 85.)—*Narrative of Five Years at St. Saviour's, Leeds.*

In an account of the usages practised in the Churches of France in the last century, we read with respect to the *Vestments* of CHORISTERS, that they were habited in *Cassocks*, sometimes black, brown, red, violet, and white, with *Surplices* over them: others wore *Albes* instead of *Surplices* over their *Cassocks*; the latter trailing on the ground behind about four fingers (*quatre doigts*) in length. Some had also violet coloured, others red *Square-Caps*. The *Albe* was 'retained as the ancient Habit of the Choir almost everywhere; and *Tunics* were worn at great Festivals.' Others again who wore *Albes* had a *Maniple* or *Mouchoir* on the left arm; but the *Maniple* or *Mouchoir* was sometimes held between the fingers of the right hand. (p. 520.)—*Voyages Liturgiques de France; par Le Sieur DE MOLEON. à Paris. 1718.*

The usual Dress of CHORISTERS in the Cathedral and Collegiate Churches of modern times has been the *Surplice* when engaged in the performance of their Ecclesiastical duties; and a kind of *black Academical Gown* when not officiating. In some

instances, the latter *Habit* is dispensed with. Where a *Choir-Beadle* is appointed, he usually wears a *black stuff Gown*.

Choral Service, however, has been introduced into several Parish Churches lately; and the expences incidental to the establishing and maintaining of an efficient *Choir* have generally fallen upon the Incumbent, who is aided in some instances by the voluntary contributions of the Congregation. With the introduction of CHORISTERS, we have also found, in a few cases, that the taste for *coloured Vestments* has revived; since we may occasionally see them habited in *blue Cassocks* and white *Rochets* (short *Surplices*); sometimes in white *Albes* with *scarlet Girdles*, &c. The adoption of these novel Vestments cannot be defended by any RUBRIC or CANON now in force; nor can they plead the sanction of customary usage; so that unless the practice shall obtain the approval of the Diocesan, and the assent of the Congregation, its continuance in defiance of the objections of the one, and the scruples of the other, may involve the Incumbent persisting in the measure in serious difficulties; and doubtlessly be productive of consequences he cannot but regret. Extreme care and forethought are, therefore, indispensably necessary before any attempt be made to form a 'Parish-Choir' of *vested* CHORISTERS.

Habit of VERGERS, and APPARITORS.

The *Vergers* and *Apparitors* of Cathedrals, and of richly endowed Churches, as well as the ordinary Parish *Sexton*, seem to be the modern representatives of the '*Ostiarius*,' the lowest of the minor orders of the ancient English, and present Roman, Church. The office of the *Ostiarius* was to open and close the Doors of the Church and Sacristy, to ring the Bell, and to open the Book for the Preacher. (GIBS. *Cod.* 99; BURN'S *Eccl. L.* Phil. iii. 71; PUGIN'S *Glossary*. p. 169).

In the "*Celebratio Ordinum*" of the Pontifical, we read:— "*Ostiarium oportet percutere cymbalum, aperire Ecclesiam, et Sacramentum, et librum tenere ei qui prædicat.*" MR. MASKELL remarks here:—"It was, doubtless, the duty of the *Ostiarium* to ring 'the Bells of the Church, but not in the earliest ages: for then it 'was part of the office of the Priest; as AMALARIUS says, "Ne despiciat Presbyter hoc opus agere, ut in isto sit imitator filiorum Aaron." (*De Ecc. Off.* iii. c. 1.).—*Mon. Rit.* III. 162.

* * The ancient Vestments of the '*Ostiarium*' were similar to those of the '*Exorcist*' and '*Lector*;' viz. the *Albe* and *Girdle*, or the *Surplice*. Before the 12th century, GEORGIUS says, they wore a plain *Chasuble* over the *Albe*; and, according to HONORIUS (of Autun), a *Superhumeral* instead of the *Chasuble*. (PUGIN's *Glossary*, p. 154.)

The REV. J. JEBB remarks:—"The *Custors* or *Vergers* of 'Exeter Cathedral used in ancient times to wear *Surplices*.' (p. 215.).—*Choral Service*.

The modern VERGER or APPARITOR, in addition to carrying his staff of office (*Verge*, French, from *Virga* (a twig) Latin), usually wears a *black stuff Gown*.

The PEW-OPENERS of some Churches also, in imitation of these functionaries, wear *Gowns** of a similar kind.

The SEXTON, as such, is not generally distinguished by any Ecclesiastical costume, but in some instances, in Town and City Churches, he wears a *black stuff Gown*.

[The Habit of the *Beadle*.]

The PARISH-BEADLE is not an Ecclesiastical Officer, as some have supposed. As his name implies (in Saxon, *bydel* from *beodan*,

* These *Gowns* are charged in the Catalogues of Robe-Makers, at the following prices:—

A plain <i>Stuff Gown</i>	from 30s. to £2. 0. 0.
Ditto with <i>Tassels</i> on Sleeves	from 35s. to £2. 5. 0.
Ditto with extra <i>Collar</i> , and Cloth facings	£2. 5. 0.
Ditto,	Ditto of silk Velvet £3. 0. 0.

to bid), he is the *Crier* or *Messenger* of a Court, and is appointed by the *Parish Vestry*, upon whom it is his business to be in attendance: it is his duty also to give notice to the Parishioners when and where the Vestry meet, and to execute its orders as their Messenger or Servant. His costume, the *gold-laced Coat*, and *Cocked Hat*, are dependent upon the taste of the Vestry. In London, and large Towns, it is customary to swear in the BEADLE as a *Constable* also. His appointment is during pleasure; and the office not being a freehold, he may be dismissed for misconduct at any time by the Parishioners in Vestry assembled. (BURN'S *Ecccl. L. Phil.* i. 415. r. STEER'S *Par. L.* Clive. 121.)

We must now record the opinions of Divines upon the general question of the propriety of having distinct Ecclesiastical Vestments.

BULLINGER, in a reply to a Letter from HUMPHREY and SAMPSON, writes (*May* 1st, 1566.):—'Whether is it allowable to have a *Habit* in common with Papists? I answer, it is not yet proved that the Pope introduced a distinction of Habits into the Church; so far from it, that it is clear that such distinction is long anterior to Popery. Nor do I see why it should be unlawful to use, in common with Papists, a Vestment not superstitious, but pertaining to civil regulation and good order.... But after all, you do not borrow any Ceremonies from them; for the use of the *Habits* was never set aside from the beginning of the Reformation; and it is still retained, not by any Popish enactment, but by virtue of the Royal edict, as a matter of indifference and civil order. The use therefore of a distinctive *Cap*, or *Habit*, in civil matters savours neither of Judaism nor Monachism; for they affect to appear separated from civil life, and make a merit of their peculiar dress.... Whether the Dress of the Clergy is a matter of indifference? It certainly seems such, when it is a matter of civil ordinance, and has respect only to decency and order, in which things religious worship does not consist.... Whether a peculiar *Habit*, distinct from that of the Laity, were ever assigned to the Ministers of the Church; and whether it ought now to be assigned to them in the reformed Church? I reply: that there was in the primitive Church a *Habit* peculiar to the Priests, is manifest from THEODORET. *Bk.* ii. c. 27. and SOCRATES. *Bk.* VI. c. 22. And no one who has but cursorily considered the Monuments of antiquity, can be ignorant that the Ministers always wore the *Pallium* upon sacred occasions; so that... the distinction of Habits does not derive its origin from the Pope. EUSEBIUS truly bears witness from the most ancient writers, that the Apostle JOHN at Ephesus wore on his forehead a *Petalum*, or Pontifical plate (of gold); and PONTIUS, the Deacon, relates of the martyr Cyprian, that when he was about to present his neck to the executioner, he first gave him his *Birrus*, and his *Dalmatic* to the Deacon, and thus stood forth wearing only his linen garment. Besides, CHRYSOSTOM makes mention of the *white Garment* of the Clergy; and it is certain, that when Christians were converted from heathenism to the Gospel and the Church, they exchanged the *Toga* for the *Pallium*, on which account, when

'they were ridiculed by unbelievers, TERTULLIAN composed his 'most learned treatise *de Pallio* ... I should prefer indeed, that no 'difficulties had been thrown in the way of the Clergy, and that 'they might have been at liberty to follow the practice of the 'Apostles. But since the Queen's Majesty only enjoins the wearing 'a *Cap* and *Surplice*, which, as I have often repeated, she does not 'in any way make a matter of religion; and since the same things were 'in use among the ancients, when the affairs of the Church were 'yet more prosperous than at present, and this too without superstition or any thing to find fault with; I could wish that pious 'Ministers would not make the whole advancement of religion 'to depend upon this matter, as if it were all in all; but that they 'would yield somewhat to the present time, and not dispute 'offensively about a matter of indifference, but modestly conclude 'that these things may be endured at present, but that an improvement will take place in time. For those persons come the nearest 'to Apostolic simplicity, who are unconscious of these distinctions, or who do not urge them, while yet they do not act without 'a proper regard to discipline in the mean time.'—*Zurich Letters*. App. Let. III. p. 348.—351. P. S.

HOOKE (ob. 1660.) says, when discussing the use of the *Surplice*:—'The attire which the Minister of God is by order to 'use at times of Divine Service, being but a matter of mere formality, yet such as for comeliness sake hath hitherto been judged 'by the wiser sort of men not unnecessary to concur with other 'sensible notes, betokening the different kind or quality of persons 'and actions whereto it is tied: as we think not ourselves the 'holier because we use it, so neither should they, with whom no 'such thing is in use, think us therefore unholy, because we submit 'ourselves unto that, which in a matter so indifferent, the wisdom 'of authority and law hath thought comely. To solemn actions of 'royalty and justice, their suitable ornaments are a beauty. Are 'they only in Religion a stain? "Divine Religion," saith St. Jerome, speaking of the Priestly attire of the law, "hath one kind 'of *Habit* wherein to minister before the Lord, another for ordinary 'uses belonging unto common life."—*Eccl. Polity* Bk. v. c. 29.

BP. SPARROW (ob. 1685.) observes, after quoting the *Rubric*:—'This appointment of decent sacred *Vestments* for the Priest in his 'holy ministration, is according to God's own direction to MOSES: '*Exod.* xxviii. 2.... And good reason. For if distinct *Habits* be 'esteemed a beauty to solemn actions of royalty and justice &c.... 'shall it not be counted as necessary, to preserve an awful respect 'to God's holy Service and Worship? And if such respect to 'God's Service be indeed necessary then cannot sacred distinct '*Vestments*, nor sacred separate places, be thought unnecessary: 'for by these and such like decencies, our awe to Religion is 'preserved; and experience teaches, that where they are thrown 'off, Religion is soon lost. *White Garments* in holy Services 'were anciently used: ST. CHRYS. *Hom.* 60. ad Pop. Antioch.' (p. 249.)—*Rationale*: ed. 1722.

DR. BENNET (ob. 1728.) says:—'Is it not decent and fitting, 'that the Habit of Ministers in the time of their Ministration should 'be different from their ordinary Habit?.... A different Habit is

'highly reasonable at different times; and great solemnities require a distinction of the Ministerial garb....The next question is, whether this different Habit should be *white* or *black*. Our adversaries are for *black*; as appears by their wearing black Cloaks....*Black* therefore is used by them as an emblem or sign of gravity. But was *black* ever so used by the Clergy in the primitive times; particularly by Christ, and His Apostles, or those of the inspired ages? We have sufficient proof, both from Scripture and History, of the use of *white* garments....*white* Habits were worn in very early times, not only by the newly Baptized Christians, but also by the Clergy in their ministrations; and this was done, in all probability, as an emblem or sign of the purity of God, and His Angels, and the glorify'd Spirits, and which is also requir'd in the Ministers of the Gospel. I am sure that this very interpretation was actually put upon that colour by very excellent and holy ancient writers. And to this, I think, *St John* does plainly allude, when he says, "And to her (viz. the *Lamb's Wife*) was granted, that she should be arrayed in *fine Linen, clean and white*; for the *fine Linen* is the righteousness of "Saints." (Rev. xix. 8.). So that we have much better precedents for wearing *white garments* in token of the *purity*, than either our adversaries or ourselves can produce for wearing *black Garments* in token of the *gravity*, of the Ministers of the Gospel....And if any white Garments at all are fit to be us'd, certainly they ought to be *Linen* ones. For *white Woollen* would be thought ridiculous; and *white Silk* would hardly be afforded us. *White Linen* therefore is most suitable and proper." (p. 7—9.).—*Paraphrase on the Book of Com. Prayer.*

BINGHAM remarks:—'The writers of the Romish Church, BARONIUS, DU SAUSSAY, and BONA....pretend that the Apostles themselves wore a distinct *Habit* in all their sacred ministrations. BONA is very confident that St. Paul's Cloak which he left at Troas, was a Sacerdotal Vestment. And others speak of St. Peter's *Planeta*, which is said to be sent from Antioch to Paris, and kept there as a sacred relic in the temple of St Genouesa. And others mention St. John's, which is said to be sent to Gregory the Great. But BONA himself will not undertake to vouch for these, because of the silence of all antient writers about them....Till some better arguments can be produced to support it, I think it most prudent to leave uncertain tradition to shift for itself, and proceed to an age wherein we have more light and certainty in the matter. In the beginning then of the 4th age, when the Church was quietly composed by Constantine, and settled in peace, we are sure a distinction was made in the Habits and Vestments of Divine Service. For Constantine himself is said to have given a rich Vestment embroidered with gold to Macarius Bishop of Jerusalem, to be worn by him when he celebrated the Service of Baptism.'....(After discussing the question of at what Baptismal Service it was used, the Author proceeds:—) 'Still, it was a Sacred Vestment to be used in the celebration of the Liturgy or Divine Service, which is enough to the present purpose. Not long after, we find ATHANASIUS accused by his enemies for laying a tax upon the Egyptians to raise a fund for the Linen Vestments of the Church. The thing is mentioned both by Athanasius himself, and Sozomen, the one

calling them linen *Sticharia*, and the other linen *Tunicles*, which are the same thing.... ST JEROM often mentions this distinction of Habits as generally observed in his time.... (JEROM says) what harm or enmity, I pray, is it against God, if I use a more cleanly Garment? If a Bishop, Presbyter, or Deacon, or any other of the Ecclesiastical Orders, come forth in a *white Vestment*, when they administer the Sacraments? He says also in his epitaph upon NEPOTIAN, that NEPOTIAN for his ordinary wearing used the *Pallium*, the Cloak that was in common use among Christian philosophers: but in his ministrations he used a *Tunicle*.... ST. CHRYSOSTOM also intimates that the Deacons wore a peculiar *Habit* in their ministrations.... walking about the Church in a *white and shining Garment*.... And so it is remarked by SOZOMEN.... the Priests and Deacons were beaten and driven out of the Church, as they were in the Vestments of their ministration.... In like manner NAZIANZEN, in his vision of the Church of Anastasia, represents the Deacons standing *ἐν εἰμασι πανφανόσωσι*, in their bright and shining Garments. And in his Will he leaves to his Deacon EVAGRIUS a *Κάμαρον*, and a *Στιχάριον*, which were then the common names for these *Surplices* or *white Garments* used in Divine Service. The *Council of Laodicea* has two Canons concerning the little *Habit* called the *Orarium*, which was a *Scarf* or *Tippet*, to be worn upon the shoulders, and might be used by Bishops, Presbyters, and Deacons, but not by Subdeacons, Singers, or Readers, who are expressly debarred the use of it in that Council. The 4th *Council of Carthage* speaks of the *Alba* or *Surplice*, which the Deacon is ordered to wear when the Oblation is made, or the Lessons are read. The *Council of Narbo* mentions the same. The 1st *Council of Braga* speaks of the *Tunica*, and the *Orarium*, as both belonging to Deacons. And the 3rd *Council of Braga* orders Priests to wear the *Orarium* on both shoulders, when they ministered at the Altar. By which we learn that the *Tunica* or *Surplice* was common to all the Clergy, the *Orarium* on the left shoulder proper to Deacons, and on both shoulders the distinguishing badge of Priests. The 4th *Council of Toledo* is most particular in these distinctions. For in one *Canon* (which speaks of the restoration of an Ecclesiastic unjustly degraded:—) it says.... 'If he be a Bishop he must receive his *Orarium*, his *Ring*, and his *Staff*; if a Presbyter, his *Orarium* and *Planeta*; if a Deacon his *Orarium* and *Alba*. And in another *Canon*, that the Deacon shall wear but one *Orarium*, and that upon his left shoulder, wherewith he is to give the signal of prayer to the people.'.... (The Author then describes the *Orarium*, and the *Dalmatic*, (see *postea*), and concludes:—). 'I content myself with the proofs already alleged, as sufficient to show that in the 4th age a plain distinction of *Habits* was made in the sacred Service of the Church.'—*Antiquities of the Christian Church*. Bk. XIII. o. 8. §. 1, 2.

Of more modern date, we have the opinions following:—

The BISHOP OF WINCHESTER (*Dr. Sumner*) observes:—'The use of particular Vestments in ministering is in itself wholly indifferent. But the question became of importance in the

'16th century, when the great principles of Church authority
'hinged upon it, and the distinction of a different Dress in different
'parts of the Service tended to keep up in the public mind the
'superstitions of the Mass. (See CARDWELL'S Preface to the
'*Two Liturgies of K. Edw. VI. Compared.* p. xxi."). It cannot
'be said to be of little moment now, if these matters, trifling and
'frivolous as they are, peril again the peace of the Church, distract
'its Ministers from their proper business, sever the Pastor from his
'flock, and the people from the sanctuary.'—*Charge.* 1845.
(Quoted in STEPHENS' *Laws Rel. to the Clergy.* 292).

The BISHOP OF EXETER (*Dr. Phillpotts*) remarks in the
Helston case we have before referred to:—'There is one, and one
'way only, in which all appearance of party and division among
'the Clergy, in this respect (preaching in the Surplice) may be
'avoided. I mean by all of them complying with the easy requi-
'sition of the Church, that they wear one and the same garb
'during the whole of the Communion-Service, including the
'Sermon, which, I repeat, is only a part of that Service. And the
'experience which I have had, not only at Helston, but at several
'other places, of the great practical evils and scandals which have
'arisen, and are daily arising, from suffering the law of the Church
'in this instance to be set at nought, will make me earnestly call
'upon my Clergy throughout the Diocese to return to obedience to
'the law, by wearing throughout their ministration that dress
'which is provided for them, the *Surplice*, if the use of the other
'more costly Garments be not (as it is not desired by any that it
'should be) reviced among us.' (Judgment, Oct. 23, 1844). His
Lordship also states in a subsequent *Charge*, when speaking of the
Surplice:—'The *Surplice*, a Vestment never used in the Pulpits
'of Rome, and generally used in the Pulpits of this very Diocese,
'within the memory of living men, was no sooner required to be
'worn by all, in order to prevent the wearing of it by any as a
'party-badge, than a cry of "No Popery" was raised,—a cry
'so loud as to startle the whole Church—so potential, as for awhile
'to paralyse the law, and disarm the Ministers. The Puritans of
'old, if they had not much of reason on their side, had at least
'some consistency. They objected to the *Surplice altogether*—
'to them it was a mere abomination, a "Sacrament of abomination,"
'they called it; the "Garment spotted by the flesh," defiled and
'tainted by association with the idolatries of Rome. They were
'not so absurd as to denounce the use of it as Popish, when used
'where Papists never used it, and yet to cherish and honour
'it in the self-same Service in which alone Papists had always
'used it. They did not, in short, prescribe it as Popish in the
'Pulpit, and reverence it as Protestant in the Desk. This is an
'extravagance which was reserved for the enlightened age in
'which we live, and pre-eminently for our own Diocese; and your
'Bishop's fault has been, that he gave credit to the people for such
'a measure of intelligence, at least, if not of Church-feeling, as
'would have protected them from falling into so gross an error.
'The truth is, that the *Surplice* may be considered as a signal illus-
'tration of the spirit in which our Reformers proceeded. They
'honoured the practices of pure antiquity, though they renounced
'the innovations of Rome. Therefore, while they swept away a
'heap of consecrated Vestments, which had been introduced in

'times of Popery, they retained this *plain linen Garment*, which 'was of ancient date even in the 4th century, for it is spoken of as 'the accustomed *Habit* of the Minister, in Divine Service, by 'JEROME (HIERON. in 44 *Ezech.*, cited by HOOKER. E. P. v. 29.), 'and CHRYSOSTOM (CHRY. *ad Pop. Ant. Hom. v. Sermon. 60.*).—'Charge. 1845. (Quoted in STEPHENS' *L. Rel. to the Clergy*, 292.).

The Rev. W. BATES, speaking of the Clerical Dress of the *first three centuries*, observes:—(1) It is probable from analogy 'that the Apostles and early Christian teachers would in their 'ministration adopt in some degree at least the dresses of the Jewish 'Priesthood; in fact, HEGESIPPUS, as related by EUSEBIUS '(E. II. 11. 23.), says that *St. James* "never wore woollen, but '*linen garments*." EUSEBIUS also in his notice on a fragment of 'the letter of Polycrates, bp. of Ephesus, to Victor, bp. of Rome, 'says, that "St John was a priest that bore the sacerdotal plate, '*πεταλον*" (E. II. III. 31. v. 24.); and EPIPHANIUS refers to 'Eusebius and Clemens Alexandrinus, and says that James the 'brother of our Lord "wore the sacerdotal plate (*πεταλον*) upon 'his forehead." (*Hæc*. 78. 29. 2).—(2) It is but reasonable to suppose that the Clergy would not at a time when they were scarcely 'tolerated by the state, publicly wear distinctive *Garments*; but 'as we know that they had expensive vessels and Ornaments for 'their Churches, it is not improbable to suppose that they also 'had *Vestments* for the Officiating Clergy.—(3) It appears from 'Clemens Alexandrinus (A. D. 192—217. *Pæd.* III. 11.), that the 'whole Assembly were to engage in Public Worship "in a becoming dress," *ἐστολισμένοι κοσμίως*,....' (The author then proceeds to quote the evidences showing that a peculiar Dress was worn by Ministers in the 4th century: but the same has been already cited from BINGHAM (see above); so we will pass on to his conclusion, thus:—). 'There is nothing to show what were the 'peculiar forms of the *Vestments* of the Clergy of the *first five centuries*, but it is probable that in the 6th century the ancient 'Greek and Roman costumes were adopted both when ministering 'in Church and in civil life: (1) Because from having been superseded by the barbarian invasions, they were recommended 'for their antiquity, and were hallowed by previous use. (2) Because their use prevented the adoption of the garb of the monks 'to which they were so much opposed. (3) The assumption of 'this costume was greatly facilitated by being combined with the 'insignia and ornaments of the Jewish Priests. The Bishops, 'Patriarchs, and Metropolitans, adopting the *Pallium* of TERTULLIAN, called *ωμοφόριον*, and the Monks the *τετραγωνον* of Greek writers, which was afterwards known as the *Cappa* or *Cowl*. 'BELLARMIN has ascertained that with a few characteristic changes, 'the distinctive badges of the several orders had remained substantially the same. This Costume was originally *white*, and, 'notwithstanding a temporary change to *black Robes* at Constantinople, has always been the prevailing colour during Divine 'Service. In the 7th, and 8th centuries, *red*, *blue*, and *green*, were 'worn as *Clerical Vestments*. INNOCENT III. prescribed *white*, 'the emblem of purity, for Confessors and young people; *red* as a 'suitable memorial of Apostles and Martyrs; *green* for Sunday 'and Feast-days; and *black*, for Fasts, Funerals, Lent, &c.; *violet* 'also was worn at particular periods of the year.'—*Lectures on Christian Antiqu. and Ritual.* p. 82—84.

The Rev. R. HART remarks:—‘Putting the Apostolic age entirely out of the question for lack of any tangible evidence, there is reason to believe that the earliest outward distinction between the Laity and Clergy consisted in the colour and material of the Dresses worn by the latter rather than in their form. The *birrus*, *pallium*, *colobium*, *orarium*, and *tunic*, were all of secular and heathen origin, but at an indefinitely early period: the Christian Priesthood adopted the use of *white linen* as their distinctive badge, and for several ages their Vestments were invariably of this simple material. Indeed, this was generally the case till about the 7th century, though there may have been a few exceptions to the rule. In the 4th century the Emperor CONSTANTINE gave to MACARIUS, Patriarch of Jerusalem, a splendid Robe embroidered with gold to be worn by him when he administered the Sacrament of Baptism: but both Bishops, Priests, and Deacons, usually wore the “*Candida vestis*,” the λευκὸν χιτῶνισκον, the “*Alba Vestis*,” and GREGORY of Tours, who flourished as late as the year 596, describes the Priests and Deacons of his time as being arrayed in *white linen*. In process of time, however, the primitive simplicity was laid aside; the most costly substances (silk and velvet, jewels and gold) were lavishly employed in ornamenting the dresses of the Priesthood, and all the colours of the rainbow were brought into requisition... The *Vestments*, &c. of the Clergy were hallowed by the benediction of the Bishop: they could be handled only by those who were at least in minor Orders, and when worn out, they were to be burnt, and the ashes thrown into the Piscina.’ (p. 253).—*Ecel. Records*.

The Rev. J. JEBB, remarks:—‘The *Vestment* and *Cope* were ignorantly objected to by many after the Reformation, as Popish ornaments. It is sufficiently well known that these as well as the other Ecclesiastical garments retained, or enjoined by our Church, were common also to the Eastern Church, and were as ancient, as any ritual record now extant; that they are Catholic and Anglican, and therefore ought to be retained. I must honestly acknowledge, that I can find no argument to justify the disuse of these ancient Vestments, as expressly enjoined by authorities to which all Clergymen profess obedience, except that ‘rule of charity which, as BP. BEVERIDGE’ (or rather as Tillotson said to Beveridge) ‘expressed it, is above Rubrics; that loving regard for the edification of the people, to which every rite and ceremony should tend, (p. 217)... Some Clergymen desirous of accuracy in these matters have mistakenly copied the corrupt pattern of the Roman Church; conceiving, that in so doing, they are following what is primitive, though without the least intention of sympathizing with her errors; for instance, they have been disposed to shorten the *Surplice*, and to narrow the *Scarf*, &c. Now from comparison of the various dresses of the primitive Church with those of Rome, it appears that the tendency of the Western Church has been to curtail the flowing Vestments of the East, and make up for what they want in majesty, by the frippery and effeminate addition of lace, &c, (p. 219)... It is neither dignified nor decent for the superior Minister to remain in his family Pew, and in his *Private Dress*, or *Gown*, during the former part of the Service, and to retire during the singing of the Psalm, in order to put on the *Surplice*, of which

'he ought never to be divested when in the Church.' (p. 241.) . . .
 'But the whole significance intended by the adoption of the *Ecclesiastical Garment* is destroyed, if by the coarse nature of its materials, so unbefitting God's temple, and by its squalid appearance, it fails to represent that spotless purity which is the essential characteristic of God's Service. And outward decency and purity of Apparel, have ever, both among Jews and Christians, been considered as required by all who minister in the sanctuary.' (p. 225.).—*Choral Service*.

The REV. J. E. RIDDLE states:—'We do not find any allusion to *Ecclesiastical Vestments* in the New Testament (for 2 Tim. iv. 13. does not seem to bear upon this point;) but it is remarkable that there are records of some very early traditions respecting certain Ornaments and *Vestments* supposed to have belonged to some of the Apostles: and to have been worn by them in the celebration of Divine Offices.... It is not likely that the Clergy appeared in Public, during the times of persecution, in any other than the ordinary *Habit* of the age; nor does it at all follow that they wore no peculiar *Vestments* in the Congregation, because they were never seen abroad in them. But in reading the accounts concerning the ceremonies of Baptism and the Lord's Supper, which are given by the author of the *Apostolical Constitutions*, and by Cyril of Jerusalem, it is difficult to suppose that the Officiating Minister appeared on these occasions in his ordinary Dress. When the Candidates for Baptism were all clothed in *White Garments*, it can hardly be thought that the Minister who was to baptize them was not at least equally distinguished by an appropriate *Vestment*. Two verses by Gregory of Nazianzen speak of the *white Habits* of Ministers in such a manner as implies that the custom of wearing them was in his time no novelty, and that their significance was generally understood. It can hardly be supposed that Ministers of the different Degrees or Orders in the Hierarchy, which existed in the 2nd and 3rd centuries, were not distinguished by different *Vestments* in the discharge of their Offices in the Congregation. Ecclesiastical Laws of the 4th century are extant which relate to the appropriation of *Vestments* to the different Orders.... JEROME expressly asserts that one Dress was worn in Sacred ministrations, and another in ordinary life. On the whole, it does not appear probable that *Clerical Vestments* are the invention of the 4th century, or a later period, as some suppose. There is, however, reason to believe that a considerable change was introduced in the style and fashion of these *Vestments* about the 6th century. This change probably consisted in the appropriation of the old Grecian and Roman *Habit* (which had then begun to be banished from the use of ordinary or private life), combined with the insignia and ornaments of the Jewish Priests.' (p. 352.).—*Christian Antiquities*.

The REV. E. SCOBELL says:—'In Churches, in Ministrations, in every public rite and ceremony, and sacred ordinance, no Clergyman who studies the mind of man, and looks to consequences, can be indifferent, or too particular. The reflecting Pastor, sedulous in giving full force to his office, will scrupulously adhere to all the peculiarities of Ministerial Habit, and Sacerdotal

'ornament, as zealously, as nicely, as correctly—the *Gown*, the *Cassock*, the *Surplice*, the *Hood*, the *Bands*, (although for these last, while we know their origin, there yet appears no specific ground for their present distinct use as Ornaments, but that of *Custom*)—in the smallest and obscurest village Church, as in the richest and loftiest assemblies; and his labour shall not be in vain. Every one, rich or poor, high or low, is a judge of a general outward correctness both of deportment and vesture, and we all require it, and are the better for it, and this especially in religious offices.' (p. 53.)—*Thoughts on Church Matters*.

DR. BURN, after quoting the 74th CANON, and speaking of the introduction of *Bands*, (see *postea*), says:—'Most of the peculiar *Habits*, both in the Church, and in Courts of Justice, and in the Universities, were in their day the common Habit of the nation, and were retained by persons and in places of importance only as having an air of antiquity, and thereby in some sort conducing to attract veneration; and the same on the other hand in proportion do persuade to a suitable gravity of demeanour; for an irreverent behaviour in a venerable habit is extremely hurlesque and ungraceful.'—*Eccle. Lav. Phil.* iii. 356.

MR. G. H. H. OLIPHANT (*Barrister-at-Law*) observes:—'The *Vestures* used in the Church in old time were plain and simple, and there was nothing costly. (Hom. '*Peril of Idolatry*'). But when Popery began to prevail a great change was made, and RABANUS declares (*l. i. Inst. c. 14.*) at considerable length, that the costly and manifold furniture of *Vestments*, afterwards used in the Church, was "fetched from the Jewish usages, and agreeth with Aaron's apparelling altogether." (p. 47.)—*Law of Church Ornaments*, &c.

MR. A. J. STEPHENS (*Barrister-at-Law*) says:—'As an antiquarian fact it is curious that our Common-Law Judges still retain in their Robes not only the Clerical shape (the *Hood*, &c. are all Ecclesiastical, or rather Monastic) but some of the colours: *red*, *black*, and *violet*—worn it is supposed formerly, at the proper seasons, but now fixed according to the Terms or Festivals.—FORTESCUE (*de Laudibus*) speaks of *green* as being a favourite colour of the Judges in his time. In the *Gentleman's Magazine* for October 1768, there is a curious account given of the regulations for their Robes, made by the Judges in 1635.'—*Book of Common Prayer*. E. H. S. p. 370.

We have now brought before the Reader the various arguments touching the *Law* and *Authority* of CLERICAL VESTMENTS; and likewise introduced to his notice such Ecclesiastical opinions as appeared most conducive to a thorough understanding of these important points. We have also applied the various *Habits* to the several Offices in the Liturgy, as enjoined in the *Rubrics* and *Canons*, together with the deviations imposed by *Custom*. It remains for us to

proceed to a description of the VESTMENTS now in actual use, or which, according to the *strict letter of the Law*, might be adopted in the Public Worship of the Church of England. The *Habits* with which we are more immediately concerned, and which have already been referred to, may be thus enumerated:—

For BISHOPS :—

By RUBRIC:—The *Albe, Cope, Rochet, Surplice, Vestment*, (Chasuble), and *Pastoral Staff*.

By CANON:—‘The accustomed Apparel of their Degrees.’ (CAN. 74.)

By CUSTOM:—The *Bands, Chimere, Rochet, Scarf, Square-Cap, Cassock*, and *Apron* (Gremial).

For the INFERIOR CLERGY :—

By RUBRIC:—The *Albe, Cope, Hood, Surplice, Tunicle* (Dalmatic), and *Vestment* (Chasuble).—(See *supra* p. 808—810.).

By CANON:—The *Cope* (CAN. 24):—*Hood*, and *Surplice* (CAN. 17, 25, 58.) and *Tippet* (CAN. 58.).—(See *supra* p. 834.).

By CUSTOM:—The *Bands, Cassock* and *Subcingulum, Gown, Hood, Maniple, Scarf, Stole, Surplice*, and *Square-Cap*.

. For CHAPLAINS.—A *Surplice*, and *Hood*, with a *Scarf*, formerly of the colour of the *livery* of the Patron: in modern times, *black*.

To these may be added the *Vestments* prescribed by the disputed authorities following :

By ABP. WINCHELSEY’S Constitution :—The *Albe, Amyt, Chasuble, Cope, Dalmatic, Girdle, Maniple, Rochet, Stole, Surplice, Tunic*, and *Vestment*.—(See *supra* p. 801.).

By the ‘BOOK OF ADVERTISEMENTS’:—The *Cope, Hood*, and *Surplice*.—(See *supra* p. 824.).

For CHORISTERS :—

By RUBRIC, or CANON :—Not defined.

By CUSTOM:—*Surplices, Albes with Girdles*:—*Black Gowns* when not officiating.—(See *supra* p. 891.).

FOR PARISH-CLERKS, VERGERS, &c.

By RUBRIC, or CANON:—Not defined.

By CUSTOM:—*Black Gowns*.—(See *supra*. p. 886, 892.).

By a reference to *Parish documents* of former days, we have decisive evidence of the variety and costly material of the Ecclesiastical Vestments of that age; and proof also of their being the property of the Parish; and, as a natural inference, of their having been provided at the cost of the Parishioners. Thus:—

In an *Inventory* of the Church Goods of *St Saviour, in Southmark*, taken by the Royal Commissioners, *Feb. 3rd, 1549*, we read:—

- | | |
|---|--|
| 'Item, a Coope of white damask cloth of goold. | 'deacon with their Apparell to them belonginge. |
| 'Item, a canaby of cloth of goold. | 'Item, iij other Coopis of redde |
| 'Item, iij Coopis of blewe tysewe w ^t deacon and subdeacon with all their Apparell to them belonginge. | 'tysewe w ^t Vestment deacon and subdeacon with other their Apparell to them belonginge.'—(<i>Rot. Pat. 6 Edw. VI. p. 7, m. 12. in dorso</i>). |
| 'Item, mo ^r iij other Coopis of blewe tysewe with Vestment deacon and sub- | |

So in the *Inventory* of the 'Church of *Fordingbridge* in the county of *Sowth*', taken *April 22nd, 1549*, we have—

- | | |
|---|--|
| 'Item, the best Vestement is crymsyn velvett. | 'mask with a whyght sat-ten crosse. |
| 'Item, j sute of Vestementes, viz. for the Prest, deacon and subdeacon the grownd therof is chaungeable red braunched with grene. | 'Item, j sute of Vestementes for the Prest deacon and subdeacon with a Cope to the same of black worstede. |
| 'Item, j grene Vestement grown-did with black velvett. | 'Item, j wight damask Cope. |
| 'Item, j other Vestement callid the checker whyght and red. | 'Item, j other Cope of blew silk. |
| 'Item, j other Vestement of old red velvett. | 'Item, ij other Copes, oon of red capha the other of chaungeable red and grene. |
| 'Item, j other Vestement of grene sylk and blewe threde. | 'Item, ij Surplices for the Prestes and ij for ye Clarkes.'—(<i>App. II. in 7th Rep. Pub. Rec. 316</i>). |
| 'Item, j Vestement of black da- | |

So in the *Inventory* of the Parish of 'Portisee in the countie of *Suth*', taken *April 22nd, 1549*: thus—

- | | |
|-------------------------|--|
| 'Item, iij Copes. | 'Item, ij Tunicles. |
| 'Item, vi. Vestymentes. | 'Item, ij Surplices. |
| 'Item, iij Albes. | 'Item, ij Rochettes, &c.'—(<i>ibid.</i>) |
| 'Item, ij Amyses. | |

So in the Inventory of *Irstede Church*, in the Hundred of *Tunstede*, Norfolk, taken August 31st, 1552: thus—

- | | |
|--|---|
| <p>'Item, iij <i>Copes</i>, the one of grene
'silke, the other of blewe
'wursted, an other of
'white fustyan, valued at
'vijs. viijd.</p> <p>'Item, iij <i>Vestimentes</i>, the one of
'grene silke, the other of
'blewe wursted, an other</p> | <p>'of redd saten of briges, an
'other of white fustyan,
'wth ij <i>Tunycles</i> of blewe
'wursted (and theire
'Aubes) valewed at xiijs.—
[DAWSON TURNER'S Rep.
to Norfolk Arch. Soc.).</p> |
|--|---|

Again, in the Inventory of *Bacton Church*, in the Hundred of *Tonsted*, we read:—

- | | |
|--|--|
| <p>'Item, j. <i>Vestemente</i>, of whit
'sylke, and ij <i>Decons</i> and
'Cope of the same: at xls.</p> <p>'Item, j <i>Vestemente</i> of blewe
'sylke and ij <i>decons</i> and
'Cope of the same: xxs.</p> | <p>'Item, j <i>Vestemente</i> of blewe
'wursted and j <i>Veste-
'mente</i> of grene: iiijjs.</p> <p>'Item, viij. <i>Albes</i>: at xiijs. iiijd.
—(ibid.)</p> |
|--|--|

So in the Inventory of *Barton Church* in the same Hundred, taken at the same date.

- | | |
|--|--|
| <p>'Item, a <i>Cope</i> of redde velvet, at
'vs.</p> <p>'Item, a <i>Vestement</i> with ij.
'deckons clothes, and iij.
'Rochettes belonging to
'thesaid Cope, at xs.</p> <p>'Item, a nother <i>Cope</i> of redde
'velvet with a <i>Vestiment</i>,
'and ij <i>dekons</i> clothes, at
'vijs. viijd.</p> <p>'Item, one <i>Vestiment</i> of blew
'damaske, at iiijjs.</p> | <p>'Item, a <i>Cope</i>, of blew damaske,
'a <i>Cope</i> of black worstede,
'a <i>Vestimente</i> and ij <i>de-
'kons</i>, wt iij <i>Albes</i> to the
'same; at xijs. viij. d.</p> <p>'Item, j <i>Vestiment</i> of grene silk,
'and an <i>Albe</i> to the same:
'at xxl.—(ibid.) See also
STEPHEN'S <i>Book of Com.</i>
<i>Pr. E. H. S. p. 352.</i></p> |
|--|--|

In an Inventory of *St. Benet's*, Gracechurch, taken Feb. 16th, 1560 we read:—

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|--|--|
| <p>'Item, one <i>Cope</i> of cloth of gold.</p> <p>'Item, a <i>Cope</i> of red silk, with
'fringe of gold.</p> <p>'Item, a <i>Cope</i> of blue damask.</p> <p>'Item, a <i>Cope</i> of satin with blue
'birds.</p> <p>'Item, another old green <i>Cope</i>.</p> <p>'Item, a <i>Vestment</i> with lions of
'gold, with all that apper-
'taineth to it.</p> <p>'Item, a <i>Vestment</i> of red velvet
'with the lily-pot.</p> | <p>'Item, a <i>Vestment</i> of blue satin
'of Bruges.</p> <p>'Item, a <i>Vestment</i> of white fus-
'tian with roses and flow-
'ers.</p> <p>'Item, a <i>Vestment</i> of red saye
'with the lily-pot, and all
'things to it.</p> <p>'Item, a <i>Deacon</i> and <i>Sub-deacon</i>
'of blue satin.' — [MAL-
'COLM'S <i>Londinium</i> i. 315.)</p> |
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Again, the Inventory of *St. Margaret's*, Westminster, taken in 1562, makes mention of

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|---|--|
| <p>'Item, one <i>Vestment</i> of blue
'cloth of tissue, with the
'Tunicles for Deacon and
'Sub-deacon.</p> <p>'Item, one <i>Cope</i> of crimson cloth
'of tissue, and two coarse
'Copes of blue tissue.</p> | <p>'Item, one <i>Cope</i> of purple cloth
'of tissue, one other <i>Cope</i>
'of crimson velvet with
'scallop shells of silver,
'and one other <i>Cope</i> of
'crimson velvet with flow-
'ers of gold.'—(ibid. iv.
p. 137.)</p> |
|---|--|

II. THE VESTMENTS (PARAMENTA) DESCRIBED.

In entering upon this branch of our subject, it may be necessary to remark, that there are other *Ecclesiastical Habits* than those specified in the enumeration given above, which although not actually appertaining to the costume of the Church of England, yet are illustrative of the proper use of those now prevailing amongst us. It may therefore be right that we should briefly notice them; and we have consequently introduced them in their *Alphabetical* order.

THE ALBE.

Alba, Camise, Camisia, Camisus, Poderis, Talaris, Tunica-Alba.
(Aube, Tunique de lin. *Fr.*—Camisce. *Ital.*)

The *Albe*, from the Latin *alba* (*white*) is, generally speaking, a Vesture of *white linen*; derived from the 'linen garment' or robe of the Jewish Priesthood mentioned in *Exod.* xxviii. Judging from the various illustrations which have come under our observation, the *Albe* may be described as a kind of contracted Surplice, with an opening for the head like the modern shirt; and fastened at the throat by a button. The collar is about two or *three inches* wide, and to this, the folds of the Vestment are attached in close and fine '*gathers*,' which are sometimes '*gauged*' about an inch below the collar. The sleeves are large at the shoulder, and gradually diminish towards the wrists, which they closely encircle; but sometimes they are wide and open here, after the Chinese fashion; and have occasionally, whether close or open, plain or ornamented cuffs of arbitrary width. The *Albe* should reach to the ankles (*ad talos*), leaving three or four inches of the cassock visible below it: and be confined round the waist by a *Girdle* (see "*GIRDLE*" postea). The MATERIAL of the *Albe* in the middle ages was silk, and cloth of gold; but in later times, cambric, and fine linen. Its COLOUR

was formerly either black, blue, green, purple, red, violet, or white; now, it is generally *white*. It was often variously embroidered with silk and gold, needle-work, and coloured fringes: sometimes an ornamental *orphrey** extended round the bottom edge, the sleeve edges, and the collar; or open lacc-work with scarlet silk showing beneath; often simple stripes of scarlet ribbon. Occasionally these *orphreys* would merely pass round the neck, and down each side in front like a Scarf or Stole. At other times *Albes*

* ORPHREYS (*Aurifrisium*, *Frisium*, *Aurifrigium*, *Auriphrygium*, *Phrygium*, *Auroclavæ*, *Chrysoclavæ*) or Bands, (*Grammæ*); called in French *orphroi*, *orfroi*, which DU CANGE explains by *frange d'or*, as says PUGIN, 'bands of gold and rich embroidery in figures and devices, affixed to Vestments.* Its Latin name, *aurifrisium*, expresses accurately its meaning and etymology. Vestments ornamented in this manner among the ancient Romans were called *auriclavæ*, or *clavatæ*. The CLAVUS was a band which ornamented the *Tunic*; but was worn only by those of the Equestrian order, and by Senators. The Senators wore the *Laticlave*, or Tunic with a broad band; the Knights the *Angusticlave*, or with a narrow band. These *Clavi* or bands were mostly of purple, and sewed on to the Tunic. (HOR. *Sat.* i. 6. 27; JUV. *Sat.* VI.). The hybrid form *chrysoclavus*, found in Ecclesiastical writers, is the same with *auriclavus*. Both, according to the best authorities, mean an *Orphrey*. This word is used for a band or border of rich work, generally of gold or silver texture; sometimes of cloth, silk, or velvet, of various colours, and which is sewed on to Church Vestments and Furniture. All COPEs have an *Orphrey*, or border on the straight edge. On CHASUBLES the *Orphrey* at present forms a cross behind, and falls in a straight line, in front of the Vestment. Anciently the *Orphreys* were the same behind and before, like a Pallium, as may be seen in all monuments of the middle ages.... These *Orphreys* were sometimes separate from the *Chasuble*, and fastened to it by large gold-headed pins. . . The Roman CHASUBLE has a *tace cross* in the front, and none in the back, but only a long straight band. The TUNIC, and DALMATIC, have also, straight bands, both in the front and back, with two cross bands. The *Apparels* of ALBES are, in fact, examples of the *Orphrey*: and AMICES were formerly *orphreyed* in the part which was drawn over the head. (p. 168.). — *Glossary of Eccl. Ornament and Costume*.

* England was famous during the middle ages for exquisite embroidery. It was called '*Opus Anglicanum*,' and highly prized on the Continent. (p. 169. n.)—*ibid*.

were decorated with rich quadrangular *apparells** before and behind at the bottom of the robe, and on the top of the cuffs: but they are now usually 'plain.' The *Albe* is worn by Bishops, Priests, Deacons, Subdeacons, Acolyths, and Choristers, of the Romish Church: and "*a white ALBE plain*" (*i. e.* without *orphreys* or *apparells*) is permitted—by the Rubric of the *First LITURGY* of EDWARD VI. (1549) which is still in force (see this discussed, *supra* p. 805)—to be worn by the Bishops, Priests, and Deacons of the Reformed Church of England; but this usage has become obsolete. An attempt has lately been made to revive its use, however, by vesting the *Choristers* of some of our Churches in *Albes* with *scarlet Girdles*.—DU CANGE, GEORGIUS. &c.

WHEATLY (*ob.* 1742) says:—"The *Albe* was a very ancient Habit worn by Ministers in the administration of the Communion, and appears, by the description given of it by DURAND, to have been a kind of *linen garment*, made fit and close to the body like a Cassock, tied round in the middle with a *Girdle* or *Sash*, with the sleeves either plain like the sleeves of a Cassock, or else gathered close at the hands like a shirt sleeve; being made in that fashion, I suppose, for the convenience of the Minister, and to prevent his being hindered in the consecration and delivery of the Elements, by its being too large and open. They were formerly embroidered

* APPARELLS (also *Parura*, *Paruris*, and *Parells*, *Fimbriæ*, *Plages*, *Plagulæ*.) were worked in silk and gold, (*riccama*), embroidered with ornaments or sacred imagery, and were even enriched with pearls and jewels; they either went round the bottom edge, or wrists, which is the most ancient style, or they consisted of quadrangular pieces varying from 20 *in.* by 9 *in.*, to 9 *in.* by 6 *in.*, for the bottom in front and behind; and from 6 *in.* by 4 *in.* to 3 *in.* square for the wrist (on the top of the sleeve). '*Apparells* of this description,' says Pugin, 'were usually worn from the 13th to the 16th century, and continued in occasional use down to the end of the last century, and have been recently revived.' (p. 5.) The observations of DE VERT prove the use of these beautiful and appropriate ornaments, down to the early part of the 18th century; and there is no doubt of their having continued till the destruction of the Churches in the great Revolution... The *Albe* used by the blessed THOMAS of *Canterbury* when an exile from England is yet preserved (in *Sens Cathedral*). It is long, full, and ornamented by purple and gold *Apparells*, of a quadrangular form. 'These *Apparells* were not peculiar to any country.... The *Apparells* were taken off when the *Albes* were washed.' (p. 7.)—*Gloss. of Eccl. Ornament and Costume*.

'with various colours, and adorned with fringes; but these our Church does not admit of, though it still enjoins a *white Albe plain*.' (p. 103.)—*Rat. Ill. of Book of Com. Prayer*.

BINGHAM remarks:—'The 4th Council of Carthage speaks of the *Alba* or *Surplice*, which the Deacon is ordered to wear when the Oblation is made, or the Lessons are read. The Council of Narbo (*anno* 589. *Can.* 12.) mentions the same....The 4th Council of Toledo &c. speaks of a Deacon receiving 'his *Orarium* and *Alba*.' (p. 646.)—*Antiq. of Christian Church*, Bk. xiii. c. 8. §. 2.

Of modern writers we have the following:—

The REV. W. BATES observes:—'The *Albe* was made of *linen cloth*, and differs from the Roman *Surplice* in that it reaches to the ground, and covers the whole body, having sleeves somewhat broad towards the shoulders, but narrower towards the hands, and is called *Alb*, from the Latin word *Alba*, because of its being of a *white colour*. The Greeks called it *Poderis*, because it descended to the *πόδας*, the *feet*. AMALARIUS says it is called *Camisia* or *Alba*; and ISIDORUS HISPALENSIS explains that the *Sacerdotal linen Tunic*, fitting close, or bound to, the body, and descending to the feet, is called the *Camisia*. They called *Tunics Camisæ*, from their being like to the under linen *Tunics* which were used in *Camis*, or beds placed near the ground. In the Roman Church the *Alb* is confined by a *cord*, or *Girdle*, passing round the waist, but the Greek *Sticharion* is always left free. In the Church of England the Bishops, Priests, and Deacons, are directed to use the *Alb* at the celebration of the Eucharist, but the Bishop is allowed to substitute a *Surplice* in its place.' (p. 314.)—*Lectures on Christian Antiq. and Ritual*.

The REV. W. GOODE states:—'It seems generally agreed that the use of the *Albe*, though prescribed by King EDWARD's *First Prayer Book*, was never revived in our Church after that Book had been superseded in 1552, notwithstanding the *Rubric* on Ornaments. According to that *Rubric*, however, if the *Preacher* is to wear the same Dress in preaching as in reading the 'Communion-Service,' the proper Vesture is the *Albe*.' (p. 40. n.)—*Cerem. of Church of England*.

The REV. R. HART describes the *Albe* as:—'A *long white Tunic* of fine linen with tight sleeves (*en gigot*); it is not open in front like a *Surplice*, but was passed over the head and shoulders, and girded round the loins. The *Collar*, and *Cuffs*, were often richly embroidered, and an oblong piece of embroidered silk or velvet was frequently sown upon its lower extremity in front under the Chasuble. Such an *Albe* was called '*Alba Purata*;' and these Ornaments were termed *Apparels*. On great Festivals, I have seen an *Albe* formed almost entirely of that very beautiful material, *point lace*.'—*Eccles. Records*. p. 255; *Trans. of Norfolk Archaeolog. Soc.* Vol. I.

DR. HOOK defines the *Albe* as:—'An ample linen *Tunic* with sleeves, named from its colour (*albus*, white), worn next over the Cassock and Amice. It was at first loose and flowing, afterwards

'bound with a *Zone*, mystically signifying continence. It has 'been in other points considerably altered from its primitive form 'in the Continental Churches subject to Rome; in the Greek 'Churches it more nearly resembles the form of the Surplice used 'in the English Church.' (p. 15.)—*Church Dict.* 6th. ed.

The REV. W. MASKELL, speaking of the *Camisia* says:—'The 'student should consult the *Glossary* of DU CANGE for the several 'meanings of this word; nearly all of which are to be referred to 'some Ecclesiastical use, and most frequently it seems to have 'signified the *Albe*.' (p. 19.)—Further on, this Author says:—'The '*Poderis*' was a Vestment of much the same kind as the *Camisia* '...The *Poderis* can only in a very wide and improper sense be 'explained to be a Sacerdotal Vestment, as it was common to the 'inferior orders: and, in fact, there seems to be but little doubt 'that it was what was afterwards called the *Albe*: and that its 'more ancient name lingered only in remote countries. Thus 'ALCUIN (*de Div. Off.*) expressly says; "*Poderis* vulgo *Alba* "dicta, perseverantiam significat." And so DURAND; "*Quia vero* "usque ad talos descendit perseverantiam designat." (*Rat.* iii. 3.). —*Monumenta Ritualia*. Vol. iii. 243.

The REV. W. PALMER says:—'The *Albe* bore different names 'in the writings of ancient Authors. AMALARIUS calls it *Camisia*, 'or *Alba*. (l. ii. c. 18.). ISIDORE'S HISPALENSIS calls it *Poderis*, or '*Camisia*. (l. xix. Orig. c. 21.) In the old *Ordo Romanus* of the '7th century it is called *Linea*. Whether the *Albe* and *Tunic* 'were originally the same is not certain, but I think it improbable. 'In the east it was early called *Poderis*, from its reaching to the 'feet; and it is mentioned under that name by EUSEBIUS, and 'GREGORY NAZIANZEN. The *Poderis* was the same as the '*Sticharion*, which is spoken of by ATHANASIUS, SOZOMEN, and 'GREGORY NAZIANZEN. The *Albe* of the Western Church is 'spoken of by the 4th Council of Carthage; by that of Narbonne, 'A. D. 589; and by various ancient writers. It was made of *white* 'linen, and generally bound with a *Girdle* of the same; but the '*Sticharion* of the Greeks is not girded. The *Albe* is directed by 'the English Ritual to be used by the Bishop, Presbyters, and 'Deacons in celebrating the Eucharist. The first, however, is al- 'lowed to use a Surplice instead of it in his public ministrations.'—*Origines Liturgicæ*, Vol. II. p. 404.

DR. BURN merely observes:—'The *Alb* differs from the *Sur- 'plice* in being close sleeved.'—*Eccl. L. Phil.* ii. 438. (See also *ib.* 427, and i. 375.).

MR. CRIPPS (*Barrister-at-Law*) remarks:—'The *Alb* differs 'very little from the Surplice, being close-sleeved: and indeed 'in the same place' (*the Rubric of 1549*), 'where directions are 'given for the Habit of the Bishop in officiating at the ministration 'of the Communion, it is said that he shall have upon him, among 'other things, his *Surplice* or *Alb*. And a difficulty might conse- 'quently here arise, if custom should in any case be so far disre- 'garded, as that a Minister should take upon himself to adopt an '*Alb* instead of a *Surplice* in the administering the Sacrament; 'for the *Alb* is in fact the only Habit which the strict letter of the

'law sanctions on such occasions. Nor does it appear that the Bishop] would have authority to order any other. And this appears to be one of the many cases in which numerous difficulties would arise from any departure from custom and long established usage.' (p. 607.).—*Laws Rel. to the Church and the Clergy.*

Mr. A. J. STEPHENS (*Barrister-at-Law*) says:—'By the 4th Council of Carthage, the *Albe* is enjoined to be used even by Deacons, at the time of their administration in the Public Service . . . ST. JEROME defends the use of this; and says, it was used by Bishops, Priests, and Deacons, and all the other Ecclesiastical orders in his time.' (p. 370.) This author subsequently (at p. 385.) quotes Mr. HART's description as given above.—*Book of Common Prayer.* E. H. S.

The "HIERURGIA ANGLICANA," when referring to the discussion about preaching in the *Surplice* or *black Gown*, quotes the following passage from the '*Times*' (Sep. 18, 1843.):—"According to law he is not supposed to have on a *Surplice* at all, but an *Alb*, at the time of Sermon. The question therefore ought to have been "between the *Alb* and the *black Gown*, not between the latter and a *Surplice*."—The Editors of the *Hier. Ang.* add these remarks;—"This is true: and it is curious to see how soon and completely, notwithstanding the Rubric, the use of the *Alb* gave way to that of the *Surplice*. The former is seldom, if ever, mentioned in the controversy concerning Vestments in the reign of Elizabeth, James, and Charles I: and the only instance of its being worn after the Restoration, which we know of, was in 1660, at a consecration of Bishops in Dublin.' (p. 130. n; 167.). The Editors also cite authorities proving the *Alb* to have been worn in the time of Elizabeth; and to have been excepted against by the Puritans. (p. xvii.)—Pub. by the *Ecclesiological Society.*

In the "POPULAR TRACTS" we read:—"The *Albe*, (or *Camise*) which is of very high antiquity, is a garment of fine *white linen*, reaching to the feet, and folded round the body by a *Girdle*. The *Girdle* is an emblem of continence. (See *Lev. xvi. 4; Rev. xv. 6.*) It is not nearly so full as the *Surplice*, and has small plain sleeves.' (p. 5.).—No. II. Pub. by A. Holden, Exeter.

Mr. GILBERT J. FRENCH describes the *Albe* as:—"A long robe of linen, reaching from the throat to the feet, with a collar of 2 in. or 3 in. in breadth, buttoning at the neck. The Sleeves are wide at the shoulders, but gradually become narrow at the wrists. It has no opening in front, and is put on over the head like a shirt—a portion of our familiar dress, which indeed it greatly resembles—a *Cord*, or *Girdle*, confines it round the waist. Sometimes the *Albe* is made 5 in. or 6 in. longer than above described, and this additional portion is pulled up at the waist, and allowed to fall in a double fold over the *Girdle*, an arrangement which adds considerably to its beauty. Anciently the *Albs* of the Church of Rome had pieces of embroidery called "*Apparels*," representing some Scripture subject, placed near the feet, before and behind, and smaller pieces of a similar description upon each wrist. These were used to symbolize the wounds of the Saviour. Even at the present day, the *Alb* is occasionally finished with

'Cuffs, and a rich border or flounce of broad lace lined with scarlet silk, probably only a modification of the same custom. The *Albe* seems to have disappeared from our Church soon after the Reformation; for though its use was permitted and enjoined, it was speedily superseded by the more graceful and ancient *Surplice*. . . . Though the *Albe* was retained among the Vestures of the Church after the Reformation; yet the Ornaments called 'Apparels,' . . . were strictly inhibited; the Rubric distinctly stipulating that it be 'a "white *Albe* plain." Thus it became, what no doubt it was 'originally, merely a convenient modification of the *Surplice*.' (p. 141.),—*Remarks on the Minor Accessories*, &c.

We must now proceed to quote a few Romanist writers.

GAVANTUS says :—' *Poderis* est appellata (a *Naz. Orat.* '3), quia Græci vocant pedes *podas*, et hæc Vestis ad pedes dimittitur. (*Durand.* l. 3. o. 9.) : *Camisia* (ab *Amal.* c. 18.) : *Tunica* (a *Rabano loco cit.* c. 17.) : *Tunica linea* (de *Ivone. Serm.* 3. de *Indum*), dicta quoque est *Linea Dalmatica* (ab *Ord. Rom.*) : ubi etiam et absolute *Linea*, quia ex lino. Denique *Supparus* (ab *Alcuino*). *Alba* vero ante Amictum ab Ambrosianis, a Romanis autem post Amictum induitur; (ut in *Lit. Chrys*).—*Thesaurus* i. 82. Lugduni. A. D. 1664. This author also quotes the Decree of the 3rd. *Synod of Milan*, thus :—' *Alba*, e tela linea sit longe producta cubitos * quatuor, late sexdecim, ac paulo amplius circumquaque pateat, manicas habeat longitudine sexquicubitali, hoc est, cubito cum dimidio, latitudine ab humeris pene cubitali, quæ usque ad manus sensim angustius ducantur. In summa Veste, et in extremis manibus aliquid sit duntaxat, ac paululum ac tenuiter elaboratum, nimius enim labor in his ornandis vanitatem sapit, et levitatem.'—(*ib.* p. 290).

BONANNI, describing the *Albe* (*Camisce*), speaks of its having been used by St James, and his successors, at Jerusalem, from whom it descended to our time, and that it resembled the 'linen garment' mentioned in *Exodus* xxviii. It was generally white, whence the appellation *Alba*; and of linen; though sometimes it was made of silk. In its dimensions it extended to the feet, and in width exceeded the Mosaic Vestments to indicate the greater freedom of the Gospel compared with the bondage of the law. BONANNI then quotes the Decree of the 3rd *Synod of Milan* cited by GAVANTUS above: After which he remarks, that in the Greek Church the *Albe* is of silk, and of various colours: sky blue is more particularly the Episcopal colour; and it was anciently ornamented on the sleeves, breast, back, and at the extremities before and behind, with silk and gold. ANASTASIUS in the life of *Benedict* III. A. D. 855, speaks of ' *Camisias albas sigillatas holosericas, cum chrisoclavo*.'—*Gerarchia Ecclesiastica*, Vol. I. p. 179. Roma. A. D. 1720.

* GAVANTUS explains a *Cubit* thus :—' *Cubitus ex unciiis 24 constat.*' (*Thes.* i. p. 296.).

Dr. ROCK says:—‘The *Albe* is an ample linen Tunio, and so called from the Latin word *Alba* (white)...The Priests and Levites, under the Mosaic Dispensation, were undistinguished in ordinary life from the rest of society, by any particular garments. They assumed, however, a different and official vesture to distinguish them while discharging the functions of their sacred ministry. This, no doubt, the Church of Christ, along with several other things, borrowed from the Synagogue (THOMASIN. *De Nova et Vet. Ecc. Disc.* i. 367). The Church has now consecrated the *Albe*, or linen Tunic, to the use of her Priests, her Deacons, and her Subdeacons, who are ministering at the Altar. The lower part of the *Albe* was anciently ornamented with one or several stripes of scarlet attached to it. The number of these stripes affixed peculiar appellations to the Tunic. If it had but one, it was denominated ‘*Albæ monolores*,’ or an *Albe* bordered with one stripe; if it had two, ‘*dilores*,’ if three ‘*trilores*,’ &c. (VOPISC. in *Aurel. Ser. Hist. Aug.* t. ii.). From the authority of ANASTASIUS, the librarian, in his life of BENEDICT III., it would appear, that formerly the *Albe* was sometimes fringed with gold and made of silk; . . . A remnant of the scarlet border is still preserved by some of the religious Orders, who trim the bottom and the sleeve cuffs of the *Albe* with lace, under which they attach scarlet silk. (*Pelliccia.* i. 226.). Not very many years ago the custom of contracting the *Albe*, by plaiting it in long folds, was introduced, and is still observed. This long linen garment, which is called *Albe* in the Latin or Western Church, is also used amongst the Oriental Christians, by Priests, Deacons, and Subdeacons, in the celebration of Mass. By the Greeks it is denominated *χιτωνιον* (Renandot. i. 178).. and is always *white*...The Priest now confines the *Albe* with a *Girdle*.’ (See GIRDLE *postea*).—*Hierurgia* p. 423.

Mr. A. W. PUGIN describes the ALBE as:—‘A long *linen garment* reaching to the heels, and folded round the loins by a *Girdle*, formerly the *common* dress of Ecclesiastics, but now used only in sacred functions....The *Albe* is worn by BISHOPS, PRIESTS, DEACONS, SUB-DEACONS, ACOLYTHS, and CHORISTERS. It should be made of *fine linen*, either plain, or ornamented with *Apparells*. . . . ALBES of various colours were formerly in use in the English Churches, but *white* is now exclusively employed. *Silk* ALBES were also worn during the middle ages, but *linen* is the regular material of which they should be made. Modern ALBES are for the most part strange departures from Ecclesiastical antiquity; they are frequently embroidered with paltry and unmeaning designs, as high as the waist, on a sort of open net work, and occasionally plaited like the folds of a frill. . . A Clergyman habited in one of these modern *Albes* has much the appearance of wearing a lady’s dress, and both dignity and mystical signification are utterly lost through these paltry substitutes for those anciently used. The ALBE is the origin of all *Surplices*, and even *Rochets* as worn by the Bishops, the use of which is by no means so ancient as that of the former. (p. 5.)....It was the custom anciently (says GEORGIUS *de Lit. Rom. Pont.*) for the ALBE (or *Camise*) to be ornamented with *Orphreys* and *bands* (*grammæ*)’...MR. PUGIN also quotes a long List of ALBES of various colours and ornaments from GUNTON’s *History of the Church of Peterborough*,

and remarks:—‘This is the most curious list of ALBES I have ever met with, and is one among the many proofs of the use of coloured ALBES in the English Church; but I have not found any document which mentions this practice on the Continent.... In the first PRAYER BOOK of Edward VI, amongst things retained for the use of the Church, are 30 *Albes* to make *Surplices* for the Minister and Choristers. Previous to the schism, the *Choristers* of the Cathedral and Abbatial Churches were habited in ALBES while serving in the Choir....In the first PRAYER BOOK of Edw. VI, the Celebrant is ordered to be attired in an ALBE plain (i.e. without *Apparells*) with a Vestment.’ (p. 4).—*Glossary of Eccl. Ornament and Costume*.

The “VOYAGES LITURGIQUES.” *Par le Sieur DE MOLEON*, speaks of the *Albe* (Aube) with its *Girdle* being the ancient habit of the Choir, particularly of the children (*Enfans de Chœur*); who frequently wore red *Cassocks* under them. The *Albes* were sometimes ornamented with *Apparells* (*parées*). This *Habit* was also adopted by the officiating Canons, the celebrant Priest, and the Deacons, and Sub-deacons. It was sometimes covered with *Orphreys*, (*de petits orfrois de tunique sur son Aube*. p. 63.) — à Paris. A. D. 1718.

THE ALMUCE.

Amess, Choir-Tippet—*Almutium, Aumucium*.—(*Aumusse. Fr.*—*Almutia, Armuzia. Ital.*)

The *Almuce* was originally an outer Vestment worn on the shoulders, and occasionally on the head also, after the fashion of a Hood, (*capuchon*) with a cape (*camail*), as a protection against cold or inclement weather. For this use it was usually made of white, gray, or brown, fur; sometimes spotted with tails of ermine; and occasionally it was formed of some thick material, lined with fur; often, the fur was outward. The ‘gray *Amice*’ was in use after the Reformation (see p. 831-2.) In Italy, however, where no such necessity existed for this defence against the climate, the *Almuce* seldom covered the head, but was worn on the shoulders, more perhaps for ornament than use, and was fastened at the throat by a clasp; sometimes it rested on the left shoulder only; and often was merely carried on the left arm. This lighter Habit was usually made of cloth, or silk; when constructed of fur it generally extended from the head to the elbow, sometimes half-way across the thigh; the

tails of the skins were frequently attached to the lower edge by way of ornament; occasionally the front reached down to the knee in two lappets like a lady's 'pellerine,' the ends being often charged with lead to keep them in their places. The *Almuce* assumed from time to time various forms, and colours, and these eventually became distinctive of the dignity of the several members of Cathedral and Collegiate Churches, and of the Universities. The *Almuce* has by many writers been confounded with the *Amice*; and to both has been assigned the name 'Amess.' They are, however, perfectly distinct Vestments, and the *Almuce* is evidently the original of our Academical *Hood*: some say of the Clerical *Scarf* also. It has been supposed that the wearing of the *Almuce* under the *Albe*, led to the latter being enlarged into the *Surplice*, whence its appellation '*superpelliceum*' (from *super*, and *pellis*, a skin.) The term *Almuce* comes from *Almutium*, a corruption of *Armutum*, which is derived from *Armus*, the shoulder; the Habit having been originally designed to protect the shoulders. The *Almuce* is not recognized in the Church of England. — BONANNI. DU CANGE. GEORGIUS. &c.

The REV. W. BATES, speaking of the Hood and Square-Cap, says:—'The words *Almutium*, *Capucium*, *Amicia*, and others, are 'generally supposed to refer to these Hoods and Caps; but nothing 'very definite seems to be known on the subject.'—*Lectures on Christian Antiq. and Ritual*.

The REV. R. HART observes:—'The *Almuce* is a head covering 'or *Caputium* worn by some Canons, generally of fur.' (p. 255.)—*Ecl. Records*.

The "VOYAGES LITURGIQUES," par Le Sieur DE MOLEON, speaks of the *Almuce* (*Aumusse*), as being a Vestment of fur fitted to the head and shoulders, although frequently worn on the shoulders only, like the modern Cape. It is fastened in front by a clasp, or small chain and hook, and usually extends down to the waist, and sometimes as low as the thighs: when not covering the head, the hood (*capuchon*) of the *Almuce* falls behind the neck. In warm weather, and in milder climates, the fur Vestment is dispensed with, or carried on the left arm; and frequently substituted by one of Cloth, or Silk. The colour, and kind of fur, varied according to the dignity of the wearer, being sometimes red (*rousse comme de*

lievre), grey (gris et menu vair*) white, black, &c.; and sometimes spotted with tails of ermine. It was worn by the Canons of Collegiate Churches, and by Choristers. The terms *petit aumusson*, *bonnet fourre*, *capuchon*, &c., are usually applied to the portion covering the head.—à Paris, A. D. 1718.

MR. A. W. PUGIN says:—‘The AMESS (*Almutium*), con-founded by DU CANGE with the AMICE (*Amictus*), was a bood of fur, worn by Canons, intended as a defence against the cold, whilst reciting the Divine Office. It is found in brasses; the points coming down in front, something like a *Stole*. In this respect it was worn somewhat differently from the present mode of wearing it on the Continent. The usual colour was *grey*; but for the Cathedral Chapter, *white* ermine; in some few cases, where the Bishop was a temporal prince, *spotted*; the tails of the ermine being sewed round the edge. The academical *Hood* is a distinct thing from the AMESS, though not wholly dissimilar.’ (p. 33.)—*Glossary of Eccl. Ornament and Costume*.

* DR. WHITAKER, in his ‘*History of Craven*’ when speaking of ‘*Budge*’ being the skin of the Lithuanian weasel, or rather, he adds in a Note, of a fine-haired kid, thus proceeds:—‘*Budge* was certainly scarce and expensive being used for the lining of the Prior’s (Bolton) hood alone.... Even as late as DR. CAIUS’S time, the hoods of the Regent Masters of Arts of Cambridge were lined ‘*pelle arminâ seu Litwana candidâ*.’ *Lituan* is sometimes used by the old writers on Heraldry as synonymous with *ermine*.... therefore *budge* so nearly resembled *ermine*, that either skin might be used indifferently as a badge of the same academical rank. And this accounts for MILTON’S epithet ‘*budge*,’ as applied to Doctors, whose Congregation Robes at Cambridge are still faced with *ermine*. *Gris*, I think, was the skin of the Grey or Badger. The sleeves of Chaucer’s monk, ‘a fayre prelate,’ who was gayly and expensively habited, were ‘purfited with *gris*.’ and in the head of a Bishop in painted glass, I have a fine specimen of this fur in the form of a ‘*tippet*’ about the neck. It seems that in the middle ages, Ecclesiastics were apt to luxuriate in the use of beautiful and costly furs: “*Ovium itaque et agnorum despicuntur exuvie; ermelini, gibelini (sables) martores exquiruntur et vulpes*.”.... In two MSS. quoted by DU CANGE... the expensive furs are enumerated thus:—“*Vairs et gris, et ermines, et sables de rosie*,” and again, “*Sables, ermines, et vair et gris*.” ‘*Vair*’ was the skin of the Mus Ponticus, a kind of weasel, the same animal with the ermine, but in a different state, i. e. killed in summer when the belly was white and the back brown, whence it obtained the name of ‘*varia*.’ The ancient ‘*minevecre*’ was ‘*minuta varia*,’ or fur composed of these diminutive skins.... With respect to *sables*, I have only to add, that from their grave and sober elegance, they were retained as ‘*Tippets*’ in the Habits of Bishops, and other dignitaries in England to the time of Queen ELIZABETH, when they gave place to a similar ornament of silk, the origin of the present *Searf*, which continued to be called a *Tippet* till the reign of Charles II.’

MR. GILBERT J. FRENCH, when describing the *Choir Tippet*, says that for many centuries before the Reformation the Cathedral Clergy wore a kind of Vestment of cloth and fur over their Surplices, partly as a distinction, but more as a protection from cold during the early Morning and Nocturnal Services, and which varied from time to time in form and colour. It was like a fur Hood with long ends or tippets sometimes of fur, at other times of cloth or *Wlk*, which hung down before; while with the laity, and the monastic orders, they hung down behind. He considers it to be the original of the modern *Scarf*, and that it was called the *Almuce*, *Aumess*, or *Amys*, and differed materially from the *Amice* (*Amiotus*). MR. FRENCH proceeds:—'The *Aumess* (*Almucium*) or *Choir-Tippet* worn by Canons was usually made of the fur of the gray squirrel, those of the inferior Cathedral Clergy of common brown or black fur, while dignitaries wore them of sable, and members of noble houses of ermine. (p. 17.)....The *Choir-Tippet* may be distinguished from the *Stole* by the rounded termination of its long tippets, whether of fur or cloth, and by small plummets of lead frequently appended to weigh them down: it is usually worn over the Surplice (p. 18.)....In very early examples a kind of bell-shaped ornament is found attached to the *Aumess*, which at a later period was represented by the tails of the animals whose skins formed the cape. (p. 19.)....In the *Chimere* of the Episcopal Habit the ancient *Choir-Tippet* or *Aumess* will be readily recognized.' (After furnishing a portrait of PARKER, and WARHAM from LODGE'S Work, he continues:—) '....The identity of this *Chimere* of ABP. PARKER with a furred *Scarf* or *Tippet* worn by preceding Church Dignitaries may be seen from the portrait of Parker, where the *Scarf* without the sable is sufficiently evident, and that of ABP. WARHAM where the sable collar, and the silk *Scarf* may be both distinguished. The *Chimere* has since grown into a robe of black satin &c.... The *Choir-Tippet*, however, has not been discarded; it is still a portion of the Episcopal Costume worn in addition to the *Chimere*; it also continues to be used by Prebends and Canons of English Cathedrals over the Surplice....The modern English *Choir-Tippet* and the Chaplain's *Scarf* resemble each other.' (p. 21.)—*On the Tippets of the Canons Ecclesiastical.*

THE AMICE.

Amict, *Amyt*, *Superhumeral*—*Amictus*, *Amictum*, *Amبولagium*, *Anaboladium*, *Anabolagium*, *Anagolagium* (fr. *αμβολομαί*), *Epomis*, *Humerales*.—(*Amiot*, *Amit*, *Fr.*—*Ammitto*, *Ital.*)

The *Amice* was an ancient Ecclesiastical Vestment of fine white linen, worn as a protection for the neck. It was an oblong square, which after being placed on the head, and hanging down on the shoulders, was fastened round the neck with strings; its appearance very much resembling that of a woman's hood.

The part resting over the forehead was ornamented with an *apparelled* border, in colours and embroidery, 2 or 3-in. wide, and extending from ear to ear. In later times, the *Amice* was only momentarily placed on the head, and then suffered to fall behind the neck, the apparelled border forming a kind of collar: the remaining portion was then crossed in folds on the breast, and secured by the strings passing under the arm, behind the shoulders, and then tied in front. This may be inferred from a *Rubric* of the Missal, which thus reads:—“*Ac primum accipiens Amictum &c.*” “And first taking the *Amice* by the extremities and strings, the Priest kisses it in the middle where there is a cross, and places it over his head; and then bending his neck and covering the collar of his Vests (vestium) with it, he draws the strings under his arms, and bringing them round, from the back, he fastens them before his breast.” (GAVANT. I. 81.)

The *Amice* is the *first* Vestment put upon the Cassock, or private canonical dress: and was worn by Bishops, Priests, Deacons, and Subdeacons. The *Amice* is said to be derived from the Ephod of the Jewish priesthood, and was considered symbolical of the ‘helmet of salvation’ spoken of by St Paul; whence it was assumed with an appropriate prayer. This Vestment has no place in the English Church, but it is still in use in the Church of Rome. DU CANGE. GEORGIUS. BONA. &c.

FOSBROKE, speaking of the ‘*Sindon*,’ says:—‘Besides a very fine cotton, it was a Neckkerchief, called also *αναβολαδιον*, with which women covered their shoulders.—Isid. Orig. 19. 25.’ (p. 959.)—*Ency. of Antiquities*, royal 8vo. ed. 1840.

THE REV. W. BATES says:—‘The *Amice*, *Amyt*, or *Amess*, sometimes called the *Superhumale*, was a piece of fine linen, in the form of an oblong square, which covered the head and shoulders, and was secured by means of two strings at each end, which were tied crosswise over the breast. The word is derived from *Amicire*, to cover; and the robe itself was introduced in the 10th century to protect the Priest’s neck, which was previously left bare. At the time of Mass it was rolled back over the upper part of the Chasuble. It was put on first after the Cassock.’ (p. 320.)—*Lectures on Christian Antiq. and Ritual*.

THE REV. R. HART states:—‘The *Amess* or *Amyt*, was of fine white linen. It covered the head and shoulders, was crossed over the breast, and fastened with two strings to the Girdle. During the actual celebration of the Mass, it was rolled back over the upper part of the Chasuble, so as to be only slightly visible under

'the chin; but on the Percy Tomb at Beverly it covers the head.' (p. 255.)—*Eccles. Records*. (See also *Transac. of Norfolk Archaeol. Soc.* Vol. I.)

DR. HOOK describes the *Amice* as:—'An oblong square of fine linen used as a Vestment in the Ancient Church by the Priest. At first introduced to cover the shoulders and neck, it afterwards received the addition of a *Hood* to cover the head until the Priest came before the Altar, when the Hood was thrown back. We have the remains of this, probably, both in the *Hood*, and in the *Band*.'—*Church Dict.* 6th. edit.

The REV. W. MASKELL observes:—'The *Amice* was an Ecclesiastical Vestment, worn only by the Clergy who were in sacred Orders.... For its ancient purpose, it was a covering for the head; a square piece of linen, embroidered (or *apparell'd* as it was technically termed) upon one edge.... But at that time by the Clergy of England, as now by the Clergy of the Church of Rome, the *Amice* was only placed for an instant upon the top of the head, and then lowered upon the shoulders, to be left there, and adjusted round the neck. So that the use of it became merely symbolical. Not that this was an alteration of late date: because AMALARIUS says, (and explains its meaning), "*Amictus est primum vestimentum nostrum, quo collum undique cingimus: in collo est uamque vox, ideoque per collum loquendi usus exprimitur. Per amictum intelligimus custodiam vocis.*" (*lib. ii. c. 17.*).—*Mon. Rit.* iii. 25. n.

The REV. W. PALMER remarks:—'In Cathedral and Collegiate Churches the *Hoods* of the Canons and Prebendaries were frequently lined with fur or wool, and always worn in the Choir. The term *Almutium*, or *Amice*, was particularly applied to these last. See DUCANGE'S *Glossary*, &c. *vocibus* '*Capucium*,' and '*Almutium*.'—*Orig. Lit.* ii. 409.

MR. GILBERT. J. FRENCH says:—'The *Amice* (*Amictus*) was an oblong square of fine linen placed by the Priest upon his head, at the time he assumed the usual Eucharistic Vestments. On that portion which covered the forehead was sewed an embroidered ornament called the *Apparel*, and, when so worn, the appearance of the *Amice* was nearly that of the Jewish phylactery. When the more important Vestments were put on, the *Amice* was thrown back upon the neck, in which state the apparel appears exactly like, and is frequently mistaken for, a Collar on the Chasuble.' (p. 17.).—*On the Tippetts of the Canons Ecclesiastical*.

Passing to Romanist writers, we have

GAVANTUS describing the *Amictus*, or *Amice*, thus:—'Ab amictendo dicitur *Amictus*, Anabolagium, Ambolagium, Anagolagium, Humerale, et *Amictus* eadem sunt in *Ord. Rom.* Superhumerale dictum est (ab ALCUIN.). Humerale (ab. HON. *Gem.* i. c. 201.) quia humeros tegit: RABAN (i. *Inst. Cler.* c. 15.) vocat Epbod Bat, et esse ab Hebræis deductum ad nostros scribit: ergo Apostoli sunt usi. Orale, (de quo INNOC. III. c. 53.) putat VICKCOMES esse *Amictum*; sed idem INNOCENTIUS distinguit ab *Amictu*, (de quo, c. 50.), hic enim ante Albam, illud post

'Albam induitur: diversa est utriusque forma, ut Romæ videre 'est....Caput *Amictu* cingitur, tum collum, dorsum, et pectus.'—*Theaurus*, i. 82. Lugduni ed. 1664....GAVANTUS then cites the following decree of the 3rd Council of Milan:—" *Amictus* e tenui "tela sit longitudine circiter cubitorum 2, latitudine verò sesqui- "cubitali, et in duobus angulis ejus anterioribus assuantur funiculi "commode longi ut reduci (revocati) ante pectus queant, et cum iis "fieri nodus possit: in medio crux acu pingatur unciarum duarum, "longe ab extremitate digitis duobus in parte superiori: extremi- "tates illius, præterquam ex ea parte quæ collum ambit aliquo "modesto opere ornari possunt."—*ib.* p. 290.

BONANNI, after quoting the words of AMALARIUS as given by MASKELL above, cites HONORIUS of Autun, thus:—"Hinc humerale, "in Legge *Ephod*, apud nos *Amictus* dicitur, sibi imponit, et illo "caput, et collum, et humeros, unde et *Humerale* dicitur, co-operit, "et in pectore copulatum duabus vittis ad mammillas cingit." (*Gem. Anim.* l. i. c. 201.). He says:—the *Amice* was in use in the Ambrosian Church in A. D. 374, and was then placed upon the Albe (Camisce), not the Albe upon the *Amice*; in proof of which he quotes the Ordo Romanus: "In primis Camisia, et cingitur supra, "deinde Linea cum Cottis serica, et Cingulum, post hæc mittitur "*Anagola*," that is, the '*Amice*.' BONA, when describing the *Amice* (*De Reb. Lit.* l. i. c. 24.), says it should be called not '*Anabolagium*,' but *Anabolagium*, or *Anaboladium*, which properly signifies "*Amictorium lineum feminarum, quo humeri operi-* "untur," and corresponds with the word '*Amiculum*.' Some have thought that the *Amice* took the place of the *Mitre*, called '*Mitella*,' used by the Aaronic priesthood; others, that it is equivalent to the '*Superhumeral*,' although DURANTUS is of a different opinion. BONANNI concludes that it is the first Sacerdotal Vestment.—*Gerarchia Ecclesiastica*, i. p. 176.

DR. ENGLAND, *Bp. of Charleston*, says:—"The *Amice* is a large 'piece of linen, not unlike an open kerchief or shawl, first placed 'on the head, and next on the shoulders, and then brought round 'to the throat, and fastened by strings to its place.'—(Quoted in LEWIS's *Bible, Missal, and Breviary*, ii. p. 374. n.)

DR. ROCK writes:—"The *Amice* is a piece of fine linen, in the 'form of an oblong square. The Priest rests it for a moment, like 'a veil, upon the crown of his head; and spreading it upon his 'shoulders, recites the following prayer....It is not without a 'mystic signification....Formerly, the *Amice* was worn upon 'the head in the manner of a Hood, while vesting, and until the 'Priest arrived before the Altar, when it was lowered, and thrown 'back upon the shoulders, a custom which is still retained by the 'Capuchin and Dominican Friars, as well as in some particular 'Churches on the Continent. By some Ecclesiastical writers, the '*Amice* has been likened, and not without reason, to the *Ephod* of 'the Jewish priesthood; others have assimilated it to the sackcloth 'of penance which the prophets of the Old Testament so often 'recommended to the people. The corresponding garment in the 'Coptic Liturgy of St. Basil, is called '*Epomis*...."*Epomis* sive "Amiculum instar Aaronis Sacerdotis quem Deus in Tabernaculo "legali Superhumerali Amictum esse jussit." (ABUSEBAH apud 'Renaudot. i. 178.)....The term '*Amice*' is derived from the Latin

'verb *Amicire*, to cover; being introduced in the 8th century to 'cover the neck, which until that period was usually bare.' (p. 422).—*Hierurgia*.

MR. A. W. PUGIN describes the AMICE as:—'A white linen 'napkin or veil, worn by all Clergy above the four minor orders. 'It is the first of the sacred Vestments that is put on, first on the 'head, and then adjusted round the neck, hanging down over the 'shoulders....AMICES were formerly richly ornamented with gold 'and embroidery. (GEORGIUS *de Lit. Rom. Pont.* i. 133.).... 'These embroidered or *apparelled* AMICES were generally used in 'the English Church, previous to the reign of EDWARD VI....The 'Apparels were sewed on the AMICES, and when these were fastened round the neck, they formed the collar which is invariably 'represented on the effigies of Ecclesiastics....When the AMICE 'was pulled up over the head, the *Apparell* appeared like a 'Phylactery. (p. 29.)....The AMICE was sometimes called the 'SUPERHUMERAL.' (p. 197).—*Glossary of Eccl. Ornament and Costume*.

In the "VOYAGES LITURGIQUES," *Par le Sieur, DE MOLEON*, it is said that:—'The Celebrant and his assistants at the Mass wear 'apparelled *Amices* and *Albes*, and keep the *Amice* on the head all 'the time, lowering it only from the 'Sanctus' to the Communion.' (p. 87).—*à Paris*. A. D. 1718.

THE APRON, or GREMIALE.

The *Apron* of black silk or satin now worn by the Bishops of the English Church, as a part of their ordinary every day costume, is derived, probably, from the *Gremial*, which was formerly placed in the lap of a Bishop when sitting during the celebration of the Mass. It may possibly owe its origin to the *Limus* of the Victimarii.

DU CANGE describes the *Gremiale* as:—'A piece of silk placed 'upon the Bishop's lap whenever he sat down during the intervals 'of high Mass.'—*In voce*.

FOSBROKE says:—'*Limus*, *Linum*, *Limocincti*—An *Apron* 'descending from the navel to the ankles, commonly bordered with 'purple. It was the only Vestment of the Victimarii. It was 'interwoven with many colours, and was called *Licium*, when 'worn by the servants of Magistrates, who were called *Limocincti*.' (p. 948)....Under '*Apron*,' he writes:—'Properly *Napron*; the 'Anglo Saxon '*bearmcloth*.' It is the *Limus* of the Pope and Victimarii. ISIDORE, and JOHN DE JANUA, call it a Garment reaching 'from the navel to the feet used publicly by Cooks and Servants. 'The latter says, that at the bottom was a purple border....In the '15th century it was short and narrow; in the 16th. and 17th. as 'now. From servants and rusticks it came to be of costly materials. '—DU CANGE; STRUTT. ii. 284—286. 376.' (p. 935).—*Ency. of Antiquities*.

MR. PUGIN merely says:—"The *Gremiale* is a silken *Apron* 'placed in the lap of a Bishop, in sacred functions, when sitting.' (p. 138.)—*Glossary of Eccl. Ornament and Costume*.

THE BANDS.

The *Bands* are but a corruption, or rather a very circumscribed remnant of the ancient '*Falling-Band*,' introduced in the time of Henry VIII., and which became fashionable in the reigns of Elizabeth, and the Charles's. The diminished form, now so familiar to us, was retained as part of the full-dress costume of the two professions of Divinity, and Law, as well as of the Scholars of some ancient foundations, to mark that the practice and pursuit of learning were above being affected by the caprices of fashion, which at that age were particularly extravagant. At the present day, *Bands* are still worn by members of the Church, the Bar, the Universities*, and certain Public Schools; yet more from long accustomed usage than from the principle advanced in the preceding age. The *Bands*, as we may see, are not exclusively Ecclesiastical; nor is there any Canon or Rubric of the Church of England enjoining their adoption; so that there are many Clergymen who repudiate their use altogether. Old fashioned custom is, indeed, their sole defence for Clergy, and Laity; and the only difference that appears to be recognized is, that those worn by Ecclesiastics are of much smaller dimensions, and with narrower hems, than those

* In the "EXCERPTA" from the *Oxford Statutes*, we read:—"Insuper statutum est, quod omnes Academici cujuscunque ordiuis 'aut gradus fuerint, *collari* vulgo vocato *Band*, juxta exemplar, 'tum in privato tum in publico se induant." (p. 143.)—*Parecbolex*, &c. tit. xiv. 1828.

In the "EXCERPTA" from the *Cambridge Statutes*, we find a passage in the 'Orders and Regulations which passed the Senate 'May 11th and June 26th, 1750,' thus:—"Every Fellow-Commoner 'shall immediately provide himself with his proper Gown, Cap, and '*Band*, in which he shall constantly appear, under the penalty of '6s. 8d. for every offence.' (p. 21.)—*Excerpta e Statutis Academicæ Cantab.* &c. A. D. 1819.

assumed by the Bar, and in Public Schools. The various coverings for the neck may be traced through the modern Cravat or neckerchief, of the 17th, and 18th centuries; the Ruff, Falling-Band, and Upright-Band, of the 16th century; the Tippet, and Partelet, of the 15th century; and Gorget, of the 13th century; up to the ancient Amice. In the earliest ages, the neck was usually bare; and the *Falling-Band*, thought by most writers to be the original of the *Bands* now worn, was merely the *shirt-collar* turned over upon the shoulders, as is frequently done in this very day with the shirt-collars of young boys. Examples may be seen of the practice adopted after the middle ages in the portraits of Hammond, Sanderson, and George Herbert, occasionally to be met with. (DU CANGE.) It would almost seem, that our present pattern of *Bands* is but the portion of the old *Falling-Band*, left visible, when the Cloak, Cape, or other kind of Mantle, was put upon the shoulders over it. The proper material for making *Bands* is a species of lawn called '*Indian Grass*.'

FOSBROKE, explaining the terms '*Band*' and '*Collar*,' states:—'*TAYLOR* the Water Poet says, that *HENRY VIII.*, was the first who wore a *Band*, a *falling Band*, plain, with a hem, which increased afterwards to Ruffs. They were worn by men and women, even when Ruffs were in fashion; and were sometimes propped up by wires; when they fell upon the shoulder, they were called *falling Bands*. The *Band* was at first but a *shirt collar*. The *Neckerchief* succeeded in the 17th. century, in women.—*TAYLOR's Works*, ii. p. 167; *STRUTT*. ii. 369.' (p. 935.).. Under '*Cravat-Neck-cloth*,' FOSBROKE remarks:—'This was introduced by *CHARLES II.* and his courtiers. It entirely superseded the *Shirt-Bands*, which resembled the *Collars* of children's shirts thrown back—*STRUTT*. 354.' (p. 940.) . . . Under '*Neck*,' he says:—'Among the ancients, both sexes, like the modern Orientals, had commonly the *neck* naked. . . Towards the close of the 13th century, the '*Gorget*' was introduced,' (from the French *gorge*, a throat). 'It was wrapped two or three times round the neck, and then, being fastened with numerous pins, was raised on either side of the face, so as to bear some resemblance to two horns. Afterwards, the *Gorget* was brought up over the chin, and probably the *Barb* derived its origin from it. . . Towards the end of the 15th century, the *Partelet*, which answered the purpose of the *Gorget*, came into vogue. Sometimes it had sleeves. The *Tippet* sometimes resembled the *Partelet*, and was worn about the neck. It was sometimes large and long like a mantle; at other times it was narrow, and rarely covered the top of the shoulders. . . The

'*Ruff*, which seems to have superseded the *Partelet* and *Tippet*, came into fashion soon after the middle of the 16th century. It was borrowed from the men. The *Bands* were in contemporary fashion, and were sometimes propped up with wires; and at other times fell upon the shoulders, and were denominated *Falling Bands*. The *Ituffs*, and the *Bands*, were succeeded by the *Neckerchief*. It was sufficiently large to cover the bosom and shoulders at the time of its introduction, and was anciently worn double. The borders were also often decorated with lace, or needle-work. STRUTT. 111. 167. 368. 370.' (p. 951.).—*Ency. of Antiquities*.

The REV. R. HART says:—'*Bands* of the same form as those used in the Church of England are worn by the French, Russian, and even by the Jewish Clergy. At what period they were first introduced I have never been able to learn.' (p. 257).—*Ecc. Records*.

DR. HOOK writes:—'This part of the Clerical Dress, which is too well known to need description, is the only remaining relic of the ancient *Amice*. The *Band* is not, however, an exclusively Clerical Vestment, being part of the full Dress of the Bar, and of the Universities, and of other bodies in which a more ancient Habit is retained, as in some Schools of old foundation.' (p. 65).—*Church Dictionary*. 6th. ed.

The REV. J. JEBB observes:—'The *Bands*, though of no ancient origin, not perhaps in this present form dating higher than the Restoration, (as used in the English Church), are nothing more than a modification of the *Collar*, common to all classes in former times. They are not a peculiarly Ecclesiastical ornament. They are still worn by Lawyers, and Clergymen always; but often by Parish-Clerks; and ought to be by all Graduates, at least, in the Universities. Formerly Undergraduate members also wore them, as do the Scholars of some Colleges (Winchester for example) still. As long as they are retained at all, it would be but decent that all lay members of Cathedrals should appear in them.' (p. 216).—*Choral Service*.

The REV. M. PLUMMER remarks:—'The *Bands*, so universally worn by the Clergy, are not mentioned in any Rubric or Canon. They seem to be the remains of the *falling Collar*, worn by HAMMOND, SANDERSON, and HERBERT. They are by no means puritanical, being worn by the French Clergy, as well as the English.' (p. 36).—*Observations on Book of Com. Prayer*.

DR. BURN says:—'The *Band* is no part of the Canonical habit, being not so ancient as any Canon of the Church. ABP. LAUD is pictured in a *Ruff*, which was worn at that time both by Clergymen and Gentlemen of the Law; as also long before, during the reigns of King JAMES I, and of Queen ELIZABETH. The *Band* came in with the Puritans and other Sectaries upon the downfall of Episcopacy, and in a few years afterwards became the common habit of men of all denominations and professions; which giving way in its turn was yet retained by the gentlemen of the long robe (both Ecclesiastical and temporal), only because they would not follow every caprice of fashion.'—*Ecc. Lav. bil.* iii. 356.

Mr. GILBERT J. FRENCH observes:—‘Forming a part of the Clerical and Legal costume, the *Bands* (or *Band*) cannot be considered of very great antiquity. They appear to have been adopted, along with the black Gown, after the Reformation; and have been ever since retained, by the Clergy of England. The best material for *Bands*, is French Cambric—particularly that variety of it called ‘clear lawn,’....Though now made in two parts, the ancient *Band* had no division....Care should be taken that the separate portions fall perfectly straight and smooth.... (not) gape....or over-lap.’ (p. 169.)—*On Some of the Minor Accessories*, &c.

Mr. HONE writes:—‘The lace Neck-cloth became in fashion in the time of CHARLES II, and continued to be worn in the two following reigns....THIERS, in his ‘*Treatise on Perukes*,’ informs us that no Ecclesiastic wore a *Band*, before the middle of the last century, or a peruke before the Restoration. The Clerical *Band*, which was first worn with broad lappets, apparently had its origin from the *falling Band*, which is divided under the chin.’ (col. 170.)....The Author also quotes the following from PEPYS’s *Diary*, after remarking ‘In October he put on a new *Band*, which pleased him so much, that he writes:—“I am resolved my great expense shall be lace-*Bands*, and it will set off any thing the more.”’ (col. 171.)—*The Year Book*.

In “POPULAR TRACTS” we read with respect to *Bands*:—‘Little can be said of their history; they look like the remains of the broad *falling Collar* worn by many of our Divines since the Reformation, or perhaps of the *Amice* adjusted round the neck. *Bands* are worn by the Ecclesiastics in France and Italy, as well as by those in England.’ (p. 3.)—No. II. Pub. by A. Holden, Exeter.

THE CASSOCK.

Tunica talaris.—(Soutanne Fr.—Sottana. Ital.)

The *Cassock*, from the French ‘*Casaque*,’ has long been the usual *under-dress* of Ecclesiastics when engaged in their public functions. It is worn over the ordinary private dress, immediately beneath the official robes. In our Universities, the *Cassock* forms a part of the full dress costume of the Clerical body; and is then worn with the Academical Gown. The colour of this Habit with the Clergy of the Church of England is black, and the material the same as that

* Mr. French advertizes them of the ‘finest French clear lawn,’ of medium size at 6s. 6d. per set of ‘six pairs’: and ‘*Band-cases*’ at 3s. each.

of the *Gown*, viz. silk, or stuff. The *Cassock* has the appearance of a long and loose Coat, reaching to the ankles. It has a standing upright collar, and close sleeves, and is generally double-breasted, double indeed the whole length in front, one part overlapping the other so that the opening is concealed. It is secured at the neck by a button and loop;—a button on each side of the collar, and a loop at the extreme points of the lapels: round the waist it is fastened by a *broad band* of the same colour, and like material, as the robe. In the Romish Church, the *Cassock* is single-breasted, and fastened from the throat to the feet by numerous buttons extending the whole length: the collar and sleeves are similar to those used by the English Clergy; but at the back, the *Cassock* is very full, from the loins downwards, and trails a considerable length on the ground. The *band*, moreover, round the waist is not so commonly adopted: the colour of the *Romish Cassock* also varies, particularly on the Continent, where the members of the different Cathedral and Collegiate establishments are often distinguished by the colour of their *Cassocks*, a large portion of which is generally visible below the *Albe*, *Surplice*, or other superior Vestment.

The *Cassock*, made after the fashion of the Romish garment, without the train, has latterly been assumed by many of the English Clergy as their *undress*, or *out of doors Habit*, conceiving it to be the *Scholar's Gown*, or '*Cassock*,' prescribed in the 74th CANON, thus:—

'All Deans, Masters of Colleges, Archdeacons, and Prebendaries, in Cathedral and Collegiate Churches (being Priests or Deacons); D. D; LL. D. or D. C. L; M. D; B. D; M. A; and LL. B. or B. C. L; having any Ecclesiastical living, shall usually wear *Gowns with standing Collars, and sleeves straight at the hands or wide sleeves*, as is used in the Universities, with *Hoods, or Tippets of silk or sarcenet, and Square-Caps*. And that all other Ministers....shall also usually wear the like apparel as is aforesaid, *except Tippets only*.... In private houses, and in their studies, the said persons Ecclesiastical may use any comely and scholar-like apparel, provided that it be not cut or pinkt; and that in public they go not in their Doublet and Hose without Coats or *Cassocks*.'—CAN. 74. (See ORDINARY APPAREL, *postea*.)

* * This CANON is derived from the "*Book of Advertisements*" of Elizabeth, A. D. 1564: where we read:—'Item, that all Deans of

'Cathedrall Churches, Masters of Colleges, &c. shall weare in their
'common apparell abrode a syde Gowne with sleeves streyght at the
'hand without any cuttes in the same; and that also without any
'failinge cape....And if their abilitie will not suffer to buye
'them longe Gownes....that then they shall weare their shorte
'Gownes agreeable to the forme before expressed.'—CARDWELL'S
Doc. Ann. i. 294—5.

ARCHDEACON SHARP commenting upon the 74th CANON says:—
'There are some parts of our peculiar dress, which will at all
'times, and in all places, sufficiently distinguish us from laymen,
'and which may without the least inconvenience be worn on
'every occasion that calls us abroad, and even upon journeys.
'Such badges of our order for instance as the *Band, Hat-band*, or
'*short Cassock*: which latter I the rather mention here, because it
'falls in with one of the directions in this CANON, which is yet
'very practicable as well as decent: viz. "*ut ne in publicum nisi*
'"*promissis vestibus induti prodeant*:" which *promissæ vestes*
'are interpreted in a marginal note by *Cassocks*, and in the English
'version of the Canon by a paraphrase, which implies a liberty of
'wearing them short.'—(The ARCHDEACON writes in a note:—)
'I read *promissis* from the Latin edition of the *Canons* in DR. WIL-
'KIN'S *Concilia*, instead of *premissis*, as it stands in all the other
'Copies I have seen.' (p. 286.)—*On the Rubric and Canons*.
Charge. A. D. 1752.

The adoption of the *Cassock*, however, as the
ordinary, or *undress*, Habit of the Clergy of the
Church of England has by no means become general.
We may add, however, that the *Cassock* has very
lately been assumed by the CHORISTERS of a few
of our Churches; and by them worn of some chosen
colour under a *short Surplice*.

The following are the various opinions we have
met with bearing on this Vestment.

BINGHAM observes:—'The *Caracalla*, which some now call
'the *Cassock*, was originally a Gallic habit, which ANTONINUS
'BASSIANUS, who was born at Lyons in France, first brought into
'use among the Roman people, whence he had the name of *Carac-*
'*alla*, as AURELIUS VICTOR informs us. (*Epit. Vit. Caracæ*).
'It was a long garment reaching down to the heels, which VICTOR
'says the Roman people put on when they went to salute the
'Emperor: but whether it was also a Clerical habit in those days,
'may be questioned, since no ancient author speaks of it as such:
'but if it was, it was not any peculiar habit of the Clergy; since
'SPARTIAN, who lived in the time of Constantine, says, they were
'then used by the common people of Rome, who called them *Caracallæ*
'*Antoninianæ*, from their Author: "Ipse Caracalli nomen accepit
'a *Vestimento*, quod populo dederat, demisso usque ad talos,
'quod ante non fuerat;" &c. (*Vit. Caracæ*. p. 251.—*Antiq. of*
Christian Church. Bk. VI. c. IV. §. 20. (See FOSBROKE'S account
infra.)

FOSBROKE describes the *Cassock* as:—‘A garment of the 16th century, worn over the douhlet. That of King Edward VI. was of murray velvet, embroidered all over with damask, gold, and pearls, having upon the hreast eleven buttons of gold, and loops of the same, “being of little flaggones, cheynes of golde.” From *Nichols’s Progressions* it appears to have been indiscriminately used with the coat or jacket. (STRUTT. 356.)’—*Ency. of Antiq.* p. 938. This author considers the *Caracalla* to be ‘a kind of Mantle, very large, reaching to the heels, with a Hood....’ STRUTT says, that in its original state, it reached only to the thighs, and differed little from the *Licerna*, except in *having sleeves*. (Enc. Aurel. Vict. c. 21. SPART. in *Anton. Carac.*; STRUTT. *Introd.* ci.)—*ibid.* FOSBROKE says with respect to *Antoniniana*, that they are—‘*Mantles*, Gaulish, with hoods or *Caracallas*, reaching to the ankles, introduced at Rome by the Emp. Antoninus. (Enc.)’—*ibid.* p. 935.

BP. TANNER, when speaking of the *Dominicans* or *Black Friars*, remarks:—‘At first they used the same habit with the Austin Canons; viz. a *long black Cassock* with a white Rochet over it, and over that a black cloak and Hood.’ (p. xviii.) But about A. D. 1219, they took another, viz. a *white Cassock*, with a white Hood over it; and when they go abroad, a black cloak with a black Hood over their white Vestments.’ (Preface. p. xxi.)—*Notitia Monastica*.

DR. HOOK considers a *Cassock*:—‘The under dress of all orders of the Clergy; it resembles a long Coat, with a single upright collar. In the Church of Rome it varies in colour with the dignity of the wearer. Priests wear black; Bishops, purple; Cardinals, scarlet; and Popes, white. In the Church of England black is worn by all the three orders of the Clergy.’—*Church Dict.* 6th. ed. p. 115.

The REV. J. JEBB says:—‘Much has been said lately as to the expediency of reviving the use of the *Cassock*, as the distinct dress of the Clergy. But not only is the recommended fashion of this garment, but also its adoption without the Gown, contrary to all precedent in the Church of England. It is, indeed, part of the regular full-dress of the English Clergy: yet, I apprehend, though many ancient instances exist of the *Cassock* being omitted, there is none of its being worn without the Gown. The latter, indeed, is the custom very much abroad: but we have no right to conform ourselves to customs, which imply no Catholicity, and which, at all events, are unsanctioned by the authority of our own Church. The *Cassock*, too, abroad, is not exclusively a Clerical dress. At the Spanish Universities, it was worn in many instances by the undergraduate Students. It is most vexatious that men will distract the attention of Churchmen from more important considerations, by insisting upon such ill considered and unsightly innovations, which, after all, are but the corruptions of comparatively modern times.’ (p. 223.)—*Choral Service*.

The REV. M. PLUMMER remarks that:—‘The *Cassock* and *Gown* seem to be merely a black Albe, and black Surplice.’ (p. 36.)—*Observations on Book of Com. Pr.*

THE REV. J. H. POLLEN, describing the labours of the Clergy during the visitation of the Cholera in *Leeds* in 1849—50, writes:—‘They...went always with Calomel and Cayenne pepper, spirit of Camphor, and other remedies in their *Girdles*. The Clergy went in their *Cassocks*. (p. 129)...There was not much time to lose. At times a messenger from other districts came, the pressure being great. One would follow in the *Cassock* as he was. A few weeks back such a garment had not been ventured on, now every one in the crowded street gave place in silence.’ (p. 131) —*Narr. of Five Years at St. Saviour’s Leeds*.

MR. G. J. FRENCH says:—‘In form the Romish *Cassock* differs materially from that used by the English Clergy. It is much longer, particularly behind, reaching to, and sweeping the ground, and is usually fastened from the throat to the feet by buttons. It has become a habit with us, to look upon the *Cassock* rather as a portion of the Academic robes, than as a distinct and separate article of dress. It is rarely worn apart from the *Gown*, and is almost invariably made of the same material. This, perhaps, more than any other reason, has led to its frequent disuse, since the texture is much too slight and thin for ordinary wear in our cold northern climate. It is the *form* of the garment, rather than the texture of its material, which constitutes the *Cassock*, and there is no reason why those of the English Clergy should not be made of comfortable and economical English broad cloth. The modern frock is a diminutive of the ancient *Cassock*.’ (p. 154.)—*Remarks on some of the Minor Accessories, &c.*

In “POPULAR TRACTS” we read:—‘The *Cassock* is the under Dress of all orders of the Clergy; it resembles a close coat, *banded* round the body, and has a single upright collar.’ (p. 10)—No. II. Pub. by A. Holden, Exeter.

DR. ROCK, the Romanist, speaking of the robing of the Priest, says:—‘Before he robes himself in the Sacerdotal Vestments, the Priest, clad in his *Cassock*, washes the tips of his fingers, &c.’ (p. 421)...The *Cassock* is common to every order of the Clergy, only varying in colour according to the dignity of the wearer. Priests wear black; Prelates, and Bishops, purple; Cardinals, scarlet; and the Pope, white. Over the *Cassock* is placed the ‘Amice.’ (p. 422.)—*Hierurgia*.

THE CHASUBLE, OR VESTMENT.

Chasible, Chesable, Chesible, — Casula, Casubula, Casibula, Pænula, Planeta, Amphimalum, Amphibalum, Φαινολιον, Φερωλιον.—(Chassuble. Fr.—Planeta. Ital.)

The *Chasuble*, a name derived from the Latin *Casula* or *Casubula*, ‘a little house,’ appears to be the ancient Roman *Pænula* which succeeded the *Toga*;

it was a large and pliant garment covering the arms and entire body down to the feet; when laid flat on the ground it was perfectly circular, and had an aperture in the centre for the head. In the middle ages it assumed the oval shape of the '*Vesica Piscis*' for Clerics, and hung down before and behind in long rounded points: the shorter diameter of the oval passing across the shoulders to the elbow, so as to leave the arms less encumbered; it was sometimes arranged in folds over the arms: but in more modern times the Romish Church have cut away the sides entirely. The Greek Church retains the ancient large and full robe. The *Chasuble* was very rarely seen with a Hood (*Cappa*, or *Capsa*). It was said to represent the '*Tunic of the Ephod*' mentioned in *Exod.* xxviii. 31, 32. The *Chasuble* was made of plain or embroidered cloth, velvet, figured silk, baudekyn, and cloth of gold and silver. The colour varied according to the Canonical season, and was either black cloth of gold, &c. blue, green, purple, red, white, violet, yellow, &c. The *Chasuble* was also frequently ornamented with bands or orphreys of various colours, embroidered, or of lace, in emblems, and devices: and occasionally with pearls and jewels: these bands were sometimes straight, pallium shaped (Y), or like a cross or crucifix; and appeared on the back or front, or both. The *Chasuble* was originally worn by Laics and Clerics; subsequently by Bishops Priests, Deacons, and the inferior Orders. Its use is allowed in the *Church of England*, being prescribed at the administration of the Lord's Supper by the Rubric, under the term '*Vestment*,' as the proper Habit for the Celebrant Priest; and likewise for Bishops in all their public ministrations. (See *supra* p. 809, 857, 884). We find it enjoined likewise in *ABP. WINCHELSEY'S Constitution*: (see *supra* p. 801). Custom, however, has for a long time completely set aside the use of the *Chasuble* or *Vestment* among the Clergy of the Church of England.—*BONANNI, DU CANGE, GEORGIUS, FERARIUS, &c.*

In ELFRIC'S *Canons* (A. D. 957) we read:—'He shall have his *Mass Vestment*, that he may reverently minister to God, as is becoming; and let not that Vestment of his be sordid, at least 'not to the sight.'—JOHNSON'S *Canons*, &c. vol. i. p. 397. Ang. Cath. Lib.

In ABP. GRAY'S *Constitutions*, (A. D. 1250) it is directed:—'...To be repaired by the Parishioners, we ordain, that all our Parishioners be so well informed in the following particulars, as that they do all in every respect observe them, that is, the Chalice, the principal Mass-Vestment of the Church, with the *Chesible*, the Alb, the Amyt, the Stole, the Maniple, the Girdle, with three towels and corporals, and other decent Vestments for the Deacon, and Subdeacon, &c.'—(*ibid.* ii. 176.)

FOSBROKE, describing the *Planeta*, mentions it as:—'The same as the *Chesible*. It was the Roman *Pænula*, properly so called. The *Roma Soterranea* of BOSIUS gives us designs of the first Christians of both sexes entirely covered with the *Chesible*, so like a sack, that this vast robe turned up over their shoulders, when they wished to lift up their arms. This gave occasion to the hollows in the side made in the Romish *Chesibles*. It was a kind of *Cope*, open only at the sides, worn at Mass. The bottom in the Priest's was round, in the Deacon's and Subdeacon's square. It was also called *Planeta*, and fastened with a buckle.—Enc. LEWIS'S *Thanet*. 141; DU CANGE v. *Casula*, *Castibula*.'—*Ency. of Antiq.* p. 954.

The REV. W. BATES says:—'The *Chasuble* is by way of excellency called the *Vestment*, because none of the Clergy inferior to a Priest, to whom it is assigned at his ordination, can wear it, and he only at Mass. It is called by the Latins the *Casula*, *Casubulum*, or *Casibulum*, as it were, 'a little house,' (*casa*), or covering of the body: for it covered the whole body from the neck to the feet, and had only one aperture through which the head was passed. (*Isid. lib. xix. Orig.* 24.). The Greeks called it *Planeta*, which signifies any thing *circuitous* or *wandering*, because from its circling amplitude it enveloped the whole figure, and the Φαινολιον or Φενωλιον. It was the large *Pænula* of the Roman Senators, which began to supersede the Toga about the time of Augustus, and was subsequently the Dress of all respectable citizens. Previously to the 6th century it was worn by laymen as well as Ecclesiastics, but it was continued by the latter, when abandoned by the former; and shortly afterwards, as appears from the 3rd Council of Toledo (A. D. 589), became the peculiar Dress of a Priest. Some writers suppose that the original *Latus Clavus* of the Roman Dress suggested the idea of adorning sometimes the front, and sometimes the back, with a coloured Cross. This form of the Vestment being found inconvenient to the Priest, when celebrating the Eucharist, if he had no attendants to hold up the sides, so as to leave his arms free, it became customary to have them gathered up on his shoulder; and at a subsequent period in the Latin Church it was cut into the shape, which it assumed when held or gathered up; but the Greeks retain the original form to the present time. It now hangs down both in front and behind the person of the wearer....In the *English Church* the Bishop is directed to wear it when cele-

'brating the Eucharist, and in all other public ministrations; but 'Priests can only use it when officiating at the Sacrament of the 'Lord's Supper.' (p. 312.)—*Lectures on Christn. Antiq. and Ritual.*

The REV. W. GOODE, speaking of the Ornaments of the Parochial Clergy required by the Rubric, says of this robe:—'The "Vestment" is considered to be what is called the *Chasuble*. The "Tunic" what is sometimes called the *Dalmatic*. And I admit that these things are enjoined by the Rubric. So far as the letter of the law is concerned, the matter seems clear. And I must add, that at the time the direction in this Rubric was first given, it seems to have been, at least as respects the Cope, acted upon.' (p. 31.)—*Ceremonial of Church of England.*

The REV. R. HART observes:—'The *Chasuble* (*casula*) in its ancient form, if laid flat upon the ground, would have appeared like an oval, more or less pointed, with a hole in the centre, where the longer and shorter diameters intersect. Through this aperture the head of the officiant was passed. It fell down before and behind about as low as the knees, sloping off to a point, and covered the arms about as low as the elbows. In modern times it is rounded before and behind, and cut to the shoulder, so as to give full play to the arms. This was the *principal Vestment* worn by a Priest when he celebrated Mass. It had always a rich border: sometimes also a collar.... There was a broad stripe in front, and a Satiu Cross on the back, extending throughout the whole length and breadth; each being of the same embroidered pattern or rich material; and like some of the other Vestments, it was not unfrequently powdered with flowers of gold.' *Trans. of Norf. Archaeolog. Soc.* Vol. 1. (Quoted in STEPHEN'S *Book of Com. Pr.* E. H. S. p. 386.).... MR. HART also observes that:—'The *Chasuble* was anciently circular, with a hole in the centre for the head to go through, and unless it was held up, entirely covered the arms and a great part of the body. Afterwards it was found convenient to have the *Chasuble* stitched in artificial folds, so as to leave the arms at liberty. In more modern times it has been cut at the shoulders.' (p. 256.)—*Eccles. Records.*

DR. HOOK describes this Vestment, thus:—'Chasible (*Chasuble*, *Casula*). The outermost Dress formerly worn by the Priest in the service of the Altar, but not now used in the English Church. In the time of the Primitive Church, the Roman *toga* was becoming disused, and the *Penula* was taking its place. The *Penula* formed a perfect circle, with an aperture to admit the head in the centre, while it fell down so as completely to envelope the person of the wearer. A short *Penula* was more common, and a longer for the higher orders; it was this last which was used by the Clergy in their Services. The Romish Church has altered it much by cutting it away laterally, so as to expose the arms, and leave only a straight piece before and behind. The Greek Church retains it in its primitive shape: the old Brasses in England also shew the same form ever since the Reformation.'—*Church Dict.* 6th. edit.

The REV. W. MASKELL shews us in the ancient Ordination Service '*Celebratio Ordinum*,' that the *Chasuble* was then used:

The Rubric reads :—“ *Hic vestiatur eos CASULA circa humeros, &c.*” In the Exeter Pontifical the reading is :—“ *Postea imponat cuilibet successore CASULAM usque ad scapulas, &c.*” And further on we find :—“ *Tunc trahat unicuique Casulam in sinu per scapulas, &c.*”—*Mon. Ritual.* iii. 209. 221.

The REV. W. PALMER observes :—“ The *Vestment*, or *Chasible*, called in the Western Churches, *Casula*, *Planeta*, *Pænula*, *Amphibalum*, &c, and in the Eastern, Φαινόλιον, or φενώλιον, has been used by the Ministers of the Christian Church from a period of remote antiquity. GREGORY of Tours speaks of the *Casula* of Nicetius, Bp. of Lyons, about A. D. 560 ; ISID. *Hispal* mentions its use in Spain ; and Sulpitius Severus alludes to the *Amphibalum* a Vestment of Martin, Bp. of Tours, A. D. 380, a word which is used by a subsequent Gallican writer as a name for the *Casula*. In the patriarchate of Constantinople and the East, the *Phenolion* has been used from time immemorial ; and the Monophysites of Antioch and Alexandria have retained the use of it since their separation from the Catholic Church. A. D. 451. The former call it ‘*Fuino* ;’ the latter, ‘*Albornoz*.’ . . . It was a garment extending from the neck nearly to the feet, closed all the way round, with only one aperture, through which the head passed. When the Liturgy or other Offices were to be performed, this Vesture was lifted up at the sides, while the front and back still remained pendent. . . . The Greeks still retain the ancient form of the Vestment. The Latins in process of time divided this garment at each side for the sake of convenience. Originally the *Casula* was worn, not only by Bishops and Presbyters, but by all the inferior Clergy ; but in the course of ages it became peculiar to Presbyters and Bishops. The *Casula* varied in its materials and decoration with the means of those who gave it. Sometimes it was made of wool or hair : sometimes of linen, silk, velvet, or cloth of gold. It was adorned at pleasure with needlework, gold, silver, and jewels. It admitted various, colours as white, black, green, yellow, purple, blue. Most anciently, however, it was always white, which was the favourite colour in primitive times, as denoting internal purity. . . . The *Vestment* is appointed by the English Ritual to be worn by Bishops in celebrating the Eucharist, and in all other public ministrations ; in which, however, they may use a *Cope* instead of it. The *Vestment* is also appointed to be used by Priests in celebrating the Eucharist, but on no other occasion. The *Rubrics* containing directions for the use of the *Vestment* have been mistaken by some persons, who have confounded the *Vestment* with the *Cope* : but this is evidently an error ; for ALESSE uniformly translates *Vestment* by the word *Casula*, while he distinguishes *Cope* from it by the appellation of *Cappa*.—*Orig. Lit.* Vol. ii. 398.

DR. BURN speaks of the *Chasuble* thus :—“ *Casula*, the *Chesible*, was a garment worn by the Priest, next under the *Cope* ; and is said to have been so called, as being a kind of *cottage* (as it were), or little house, covering him. (LYNDW. 252.).—*Eccle. Law. Phil.* i. 274, 375.

MR. GILBERT J. FRENCH says :—“ The *Chasuble* varied in material and decoration with the wealth of the Church. Like

‘most other Ecclesiastical Vestures, it was, at first, white, but was afterwards made in various colours; decorated with embroidery of gold and silver, or studded with jewels, upon a ground of velvet, silk, or cloth of gold. Such was the *Vestment* used in the Western Church for upwards of one thousand years; and such is the *Chasuble* of the Greek or Eastern Church at the present day. But the ceremonies introduced into her services by the Church of Rome, and the extraneous and elaborate ornaments heaped upon her vestures, necessitated a great alteration in the form of this robe. When made of simple and flexible materials, the folds of the *Chasuble* could be easily gathered over the arms or shoulders of the Priest; but when rich damask, or heavy cloth of gold, was employed, the assistant Deacons or Acolytes were accustomed to elevate the sides of the robe to permit the free use of his arms, during certain portions of the Service. To supersede the necessity for this practice; a change in the form of the *Chasuble* was effected, by cutting away the sides from the shoulders downwards. The Romish Vestment now consists of two apron-shaped parts meeting and joining at the shoulders (a circular aperture being left to pass the head through); that portion in front reaching to the knees, and that behind, a few inches lower. The corners are rounded; and the whole sometimes elaborately ornamented with needlework. A large Latin Cross is formed on the back with gold, silver, or silk lace; and the material is frequently some rich parti-coloured silk of damask, or brocade. The *Vestment* appears to have found little favour in the eyes of the Reformed Clergy; and neither it, nor the *Albe*, have been, at any period, even in partial use. They seem to have regarded both as peculiarly distinctive of the Romish Church, probably from their having been altered from their primitive forms to adapt them for the ceremonies of that Church.’ (p. 172.).—*Remarks on the Minor Accessories*, &c.

In the “*HIERURGIA ANGLICANA*” we have examples of the *Chasuble* being worn by Bishops, and Priests, at the celebration of the Holy Eucharist; and of its use at Ordinations. It also speaks of its being worn in the time of Elizabeth, and after the Restoration; and that it was excepted against by the Puritans: and that it is enjoined by the Act of Uniformity, the existing Rubrick, and by the present Bp. of Exeter, when provided by the Churchwardens.—(p. xvii.).—*Published by the ECCLESIOLOG. SOC.*

In “*POPULAR TRACTS*” we read:—‘The *Chasuble* or *Vestment*, which likewise boasts of very high antiquity, is an oval dress, put on over the head, and hanging down in long points before and behind; over the arms it gathers in a few graceful folds. The material should be velvet or silk; the colour varies.’ (p. 5).—Pub. by A. Holden, Exeter.

Romanist writers very fully describe this Vestment.

DR. ROCK says:—‘The sixth and last garment which the Priest, who is about to offer up the holy sacrifice of the Mass, puts on, is called the *Chasuble*, from the Latin word *Casubula*, or *Casula*. This upper Vestment descends both before and behind,

'some way down the person of the wearer. In England, France,
 'and Belgium, a Cross is marked upon the back; whilst in Italy,
 'and through other quarters of the Catholic world, it is more
 'generally affixed upon the front part....Amongst the Vestments
 'which were assigned by the Almighty to the Jewish Priesthood,
 'when employed in sacrificing, we discern a garment corresponding
 'to our Chasuble, in the "*Tunic of the Ephod* all of violet, in the
 'midst whereof above shall be a hole for the head, and a border
 'round about it woven, &c." (*Exod. xxviii. 31, 32*). The *Chasuble*
 'derives its origin from a species of Cloak which, amongst the
 'ancient Romans, was called *Pænula*, and is supposed, by many
 'commentators on the Scriptures to be the same kind of mantle
 'mentioned by St Paul in *2 Tim. iv. 13*...."the Cloak that was
 'left at Trons with Carpus."....The Toga was substituted (by) the
 '*Pænula*, which, in shape, was perfectly circular, with an aperture
 'in the middle, to admit the head, while it muffled the arms and
 'entire person of the wearer; and precisely such was the
 '*Chasuble* worn by the Priest at Mass, during more than a thousand
 'years....There were two kinds of *Pænula*; the more ancient
 'one was short and narrow, and usually reserved for travelling;
 'the other descended to the feet, and was very ample, and became
 'the ordinary, and at first the distinctive habit of the Senatorian
 'order; but, in process of time, was assumed by every person of
 'respectability throughout the Roman Empire. From this, and
 'not from the Toga, nor the shorter *Pænula*, is derived our
 '*Chasuble*. In the Greek Church, this Vestment still retains its
 'ancient form of a large round mantle, which covers the whole
 'figure, and not unfrequently is starred all over with a multitude of
 'small crosses. Up to the 6th century, the *Pænula* was a Civic
 'Habit, and worn without discrimination by Laymen and Eccle-
 'siastics. But after the fashion of the age had invented some
 'other Vesture which superseded in its turn the *Pænula* or
 '*Chasuble*, it continued unaltered in its form amongst the Clergy,
 'and was, in fine, employed by them as indicative of their order in
 'society For a thousand years, the *Chasuble* has been assigned
 'to the Priest, at the time of Ordination, as the Habit peculiar to
 'his Order, when about to offer up the holy Eucharistic sacrifice
 '....The graceful amplitude of her five old *Chasuble*, the shape of
 'which the Church had borrowed from the *Pænula*....never pro-
 'duced any inconvenience to the movements of the sacrificing
 'Priest....because the cloth of which it used to be made was
 'always so thin and limp as to fall in light and easy folds upon the
 'wearer....But towards the end of the 16th century stuffs of a
 'much thicker web, and therefore not so easily bent into soft folds,
 'were employed for Vestments. Before, therefore, the hands and
 'arms could be at liberty, it was requisite, either that some one
 'should hold it elevated, or that it should be gathered up and
 'folded on both sides above the shoulder. To adjust in this way a
 '*Chasuble* of heavy damask, or of cloth with thick embroidery
 'and ornament, was almost impossible. As a remedy to the incon-
 'venience, it was gradually abridged of its flowing and majestic
 'circular dimensions, and cut so as to assume the form it naturally
 'took when supported by an attendant Minister, or collected and
 'gathered on the shoulders of the Celebrant....The Vestments and
 'ceremonies of the Mass, as celebrated at the present day according

'to the Greek rite, will exhibit the *Chasuble* in its primitive form, and exemplify the manner in which its ample and graceful folds were adjusted upon the shoulders of the Celebrant. Our English term *Chasuble* for this Vestment is derived from the Latin *Casubula* or *Casula*, which signifies a small dwelling. Such a name was affixed to this Garment on account of its fulness, and because it encircles the whole of the person, and thus constitutes as it were, a shed or covering for the entire figure. It is frequently denominated *Planeta*, an appellation borrowed from the Greek *πλανητη*—and which likewise bears a reference to its circling amplitude, and so forcibly expresses the wideness of its dimensions; for the word originally signifies any thing that is circuitous or wandering. More than one spiritual meaning has been attached by Ecclesiastical writers to the *Chasuble*, our countryman ALCUIN (cir. A.D. 800.) regards it as emblematical of *charity*, for, as this virtue covers a multitude of sins, it is happily figured by the *Chasuble*, which encircles the entire person of the Priest. It is likewise said by ST. GERMANUS, to represent the *purple garment*, which the soldiers threw around our blessed Redeemer when he was going to immolate Himself a sacrifice for man upon the Cross; and is therefore very properly assumed by the Priest when about to reiterate that sacrifice. . . . Marked as it is with the sign of the Cross, the *Chasuble* is likewise said to express the yoke of obedience.' (p. 436—446.)—*Hierurgia*.

MR. A. W. PUGIN writes:—' *Chasuble*, *Chesable*, *Chesible*, also called a *Vestment*. The upper or last Vestment put on by the Priest before celebrating Mass. It was originally a Vestment worn by Laymen as well as Ecclesiastics, and common to various orders of Churchmen, as may be seen by the Sacramentary of S. Gregory, and the most ancient Roman Ordinals. DEACONS and SUBDEACONS when officiating at the Mass, took off their *Chasubles*, to enable them to perform their functions with greater ease, and this consideration led eventually to the almost exclusive use of the *Dalmatic* and *Tunic*, for the DEACONS and SUBDEACONS while officiating. For some centuries, the use of the *Chasuble*, (with the exception (that) during Lent in some of the Roman and French Churches, the DEACONS assist in CHASUBLES *folded up*, and hanging over the left shoulder, after the manner of a *Stole*), has been confined to PRIESTS and BISHOPS, and worn by the former, over the *Albe*; and by the latter over the *Albe*, *Tunic*, and *Dalmatic*. . . . The primitive form of the *Chasuble* was perfectly round, with an aperture in the centre for the head. In this form it covered the whole body; and according to some authors, its very name is derived from "*Casula*," a small house. During the middle ages, the shape was that of the '*Vesica Piscis*.' It then hung down before and behind in long points, and was gathered up in a few graceful folds over the arms (*brachia tota saltem obtegent*). This was the shape of the *Chasubles* we see sculptured on Tombs of ancient Ecclesiastics, or engraved on Sepulchral Brasses. This may be considered as the perfection of the *Chasuble*. It was the form adopted by the Church when it had ceased to be a Vestment of common use and convenience, and when it became, by custom and enrichment, particularly set apart for the solemn offices of the Church. It was the form that prevailed, without exception, throughout every country of

Europe, during the ages of Faith; and it was only lost in England through the overthrow of the ancient Religion, and on the Continent by the decay of zeal, and the fabrication of Vestments being transferred from the direction of Ecclesiastical authority into the hands of mere tradesmen, who altered the traditional form of the Church to suit their own profit and caprice.... The clipping principle, in the course of little less than two centuries has reduced the most graceful Vestment of the Church, into a most hideous shape, with a front resembling the body of a wasp, and a back like a board, without a vestige of its ancient beauty or mystical signification.... The present forms of *Chasubles* are not only hideous, but they destroy the meaning of many of the ceremonies of the Mass. The very Rubrics of the Missal and Pontifical are worded with reference to a large and a *pliant** CHASUBLE.... Down to the latter part of the 16th century, and even the commencement of the 17th, no example can be found in sculpture, painting, or engraving, of a stiff and small *Chasuble*, the least and latest coming down to the bend of the arm, and pliable in texture... and the large *Chasubles* continued in use in many of the great French Churches, till the Revolution of 1790.... The present reduced and stiff *Chasubles* have not been introduced by any authority; they have gradually degenerated from the ample and mystical form, partly through the neglect of Ecclesiastical solemnity, partly through the ignorance or interest of those to whom their manufacture has been entrusted in latter times, and partly from the use of heavy and stiff stuffs, which rendered the old form exceedingly inconvenient.... If it be asked, why the pointed form should now be received in preference to the circular, it may be readily answered, that while the *Chasuble* was round it was not an *exclusively Ecclesiastical* vestment; but that no sooner was it entirely appropriated to the use of those who ministered at the Altar, than it received the same *fish shape* which, with trifling modifications, it retained till the general decay of Ecclesiastical traditions.... *Chasubles* were richly decorated with embroidery, and even jewels, at a very early period;.... but *Chasubles without Orphreys* were frequently used, even down to a very late period, as may be seen by sepulchral brasses of Priests. The oldest *Orphreys* were in the form of

* In a Note is added:—‘The *stiffness* of modern Vestments is almost as great a defect as their form; indeed, the unpliant nature of their material has, in a great measure, led to the reduced front. They cannot be too pliable either for convenience or dignity.... A pliant Vestment will last three times as long as a stiff one; it accommodates itself to all the positions of the body; it will fold up and carry without injury, neither will it tear and fret the *Antependiums* when it comes in contact with them. Plain velvet or silk, with a thin lining, are the best materials for ordinary use. A Vestment made of these, in the old form, with embroidered or lace *orphreys*, will not be more expensive, but wear far longer, and be casier for the Celebrant than those stiff shell-looking *Chasubles* made on the Continent, which stand out like boards, and crack when they are bent.’ (p. 59.)—*ibid.*

'a *Pallium*, and came down in a Y shape from the shoulders, back and front....The *Roman Chasubles* had only a Cross in front, and 'a long straight *orphrey* behind, which custom has been retained in Italy to the present time. The modern *French Chasubles* have the Cross behind; and those *Chasubles* made in England, in the latter part of the 15th, and the commencement of the 16th century, were the same.... Our Lord crucified is usually embroidered on the Cross, with angels receiving the sacred blood in Chalices, Saints under rich canopies, and other devices. The older *orphreys* were narrow, and far more elegant; frequently enriched with pearls and jewels. The modern enrichments of *Chasubles* are, for the most part, rather gaudy than rich, and are devoid of symbolical intention....Perhaps the best material for *Chasubles* is plain velvet, on which the embroidery of the *Orphreys* tells with surprising effect and richness; but when cloth of gold, or figured silks are used, the pattern should be small in design, as the plain surfaces between the *orphreys* are necessarily small.' (In a note.—'Powdering would be better than *Diaper* for a CHASUBLE, and the reverse for a COPE'). 'And a large pattern cut up has a confused and disjointed appearance....'

HONORIUS *Bp. of Autun*, (says) "This Vestment is called '*Planeta* from its winding border, which is raised up on either side on the arms....to it is fastened at the top, the *Humerales*.'"SICARDUS, *bp. of Cremona*,....adds, that "the colour is changed according to the season. White is used at Easter, because the Angels appeared in white; red at Pentecost, because the Holy Ghost descended on the Apostles in the form of fiery tongues.".... It is generally thought that the *Pænula*, which St Paul left at Troas with Carpus, was the Sacrificial Vestment. In the year 474, we find mention made of the *Chasuble*, under its present name of *Casula*.... In France, in the 6th century, the *Chasuble* had something peculiar appended to it, called *Capsa* or *Coppa*, which appears to have been a Hood, similar to that of the COPE, and for the same purpose. For in the life of S. CÆSARIUS *Bp. of Arles*, this kind of *Chasuble* is called *Casula Processoria*, or Processional Chasuble....The *Chasuble* was anciently, as now, given to Priests at their ordination....All Liturgical writers agree that the original shape of the *Chasuble* has been altered. Anciently.... this Vestment had no aperture made for the arms, but was full all round, and reached down to the feet, so that the arms could not be exerted, except by doubling the border of the Vestment over to the shoulders, or arranging it in folds upon the arm....The word *Casula* was corrupted into *Casubula*, first by the French, who use the word *Chassuble* as a vernacular word to the present time. The word *Casula* also meant the hooded dress of a Monk. To conclude, the Vestment was sometimes called *Amphimalum*, (or *Amphiballum*), in allusion to the Priestly Vestment of the Mosaic Dispensation, with pomegranates figured round it. DURANDUS says:—"Over all the priestly garments is put on the *Casula*, or *Chasible*; called '*Casula*,' *quasi parva casa*; and by the Greeks, *Planeta*, from the winding border of the vestment."....MAURUS SARTI *de Veteri Casulâ Diptycha*, 1753,' writes:—"The form of the ancient *Chasuble* was very full, covering the person all round, without any opening for the arms, except by raising the Vestment in

"folds upon the arm....Subsequently, however, it has been so cut and curtailed, and changed in shape, as, when compared with the shape from which it has degenerated, to be hardly worthy of the same name; as LINDANUS, *de Panop. Evan.* IV. c. 66. complains.".... The front does not appear to have been made differently from the back, till the 12th, or 13th century.....In fine, it is impossible to find a single example, prior to the middle of the 16th century, of any but the *large Chasuble*, more or less enriched; even down to the last century, the *Chasubles* were much larger and pliable; and it is only within a comparatively few years that they have been deprived of every vestige of their ancient beauty and dignity, and brought down to their present hideous and unmeaning form.' (p. 66.)—*Glossary of Eccl. Ornament and Costume.*

In the "VOYAGES LITURGIQUES" par Le Sieur DE MOLEON, we read of *Chasubles* of the ancient form being used in France, where they were sometimes called *Planeta*; the more ample *Chasuble* was only used on certain Feast days, the smaller kind being ordinarily adopted: the sides of this robe for the convenience of officiating were sometimes lifted up by the Deacon, and Subdeacon. The ends of the *Chasuble* before and behind usually terminated in a point. The *Chasuble* was sometimes worn over the Surplice; and in a few places put on in processions.—*à Paris.* 1718.

THE CHIMERE.

Mantelletum.

The *Chimere* was a kind of Mantle worn by Bishops in the middle ages; of a scarlet colour; and without sleeves, openings being left for the arms to pass through. Bishop SHORT, when relating the objections made by Bishop Hooper to the use of so gay a Vestment, says, that the '*Chimere* was then generally made of some coloured material, and that the Cope was still used.' (*Hist. of the Ch. of England.* p. 181.) The result of Bp. Hooper's scruples was that the scarlet robe gave way to the *black satin Chimere*, as now used; and it is to this robe that the lawn sleeves are attached. The *Chimere* is not prescribed by any rule or authority, and it owes its continuance amongst us to eustomary usage.—*Du Cange. Bonanni &c.*

DR. NICHOLLS (ob. 1712.) says:—'The *Chimere*, or garment over the Rochet in the Popish times, and in Edward VIth's reign,

'was of scarlet; which made Bp. Hooper scruple at it, as too light a robe for the Episcopal gravity: but this in Queen Elizabeth's time was changed into a *Chimere* of black satin. Vid. *Hody's Hist. of Convoc.* p. 143.—*Com. Prayer* in loco.'

WHEATLY (*ob.* 1712), when speaking of *Rochettes*, remarks:—
'Since that time (the Reformation), Bishops have not used to wear them (the *Rochettes*), at any place out of the Church, except in the Parliament House, and there always with the *Chimere* or upper robe, to which the Lawn Sleeves are generally sewed; which before and after the Reformation, till Queen Elizabeth's time, was always of *scarlet silk*; but BISHOP HOOPER scrupling first at the robe itself, and then at the colour of it, as too light and gay for the Episcopal gravity, it was changed for a *Chimere* of black Satin.' (p. 103.)—*Rat. Ill. of B. of Com. Prayer*.

The REV. R. HART says:—'The *Chimere* belonged anciently rather to the Civil than the Ecclesiastical costume of a Bishop. It is now a black satin dress with lawn sleeves attached to it, and is worn over the Rochet: but before the Reformation it was of red silk.' (p. 256.)—*Eccl. Records*.

DR. HOOK describes the *Chimere* as:—'The upper robe worn by a Bishop, to which the lawn sleeves are generally attached. Before and after the Reformation, till Queen Elizabeth's time, the Bishops wore a *scarlet Chimere* or garment over the Rochet, as they still do when assembled in Convocation; but Bp. HOOPER, having superstitiously scrupled at this as too light a robe for Episcopal gravity, it was in her reign changed into a *Chimere* of black satin. The red *Chimere* is still worn by the English Bishops in Convocation.'—*Church Dict.* 6th Edit.

The REV. W. PALMER cites DR. HODY as saying in his *History of Convocation*, 'that in the reign of Henry VIIIth. our Bishops wore a *scarlet* garment under the Rochette: and that in the time of Edward VI. they wore a *scarlet Chimere*, like the Doctor's dress at Oxford, over the Rochette: which in the time of Queen Elizabeth, was changed for the *Black Satin Chimere* used at present. The *Chimere* seems to resemble the garment used by Bishops during the middle ages, and called *Mantelletum*; which was a sort of Cope with apertures for the arms to pass through. The name of *Chimere* is probably derived from the Italian *zimarra*, which is described as, "Vesta talare de' sacerdoti e de' chierici."—*Orig. Lit.* ii. 407.

In "POPULAR TRACTS" we read:—'As for the *black satin Chimere* which, with the Rochette, our Prelates generally use, instead of their more Rubrical Dress, it seems to have been derived from a Mantle, or Cope, with arm-holes, which the Bishops wore during the middle ages.'—No. II. p. 6. Pnb. by A. Holden. Exeter.

COLOBIUM, see DALMATIC.

THE COPE.

Anabata, Cappa, Pluviale (sc. *Pallium*), *Cappa pluvialis, Pallium, Chlamys, Mantum*.—(Chappe. Fr.—Capo. Ital.).

The *Cope* is a very ancient vestment derived, like the Chasuble, from the old Roman pænula. It takes its name from the *Cappa*, or Hood, which was originally a very necessary and highly ornamented appendage. The *Cope* was made of various materials, such as silk, satin, cloth, or velvet, and of different colours. It was like a Cloak with a Hood, which latter might be real, or merely ornamental; and it was fastened across the breast by a clasp or *morse**, plain, jewelled, or enamelled. The *Cope*, when laid flat, was, in shape, an exact semicircle. It was frequently ornamented with various devices, as of armorial bearings, emblems, &c.; and was embroidered in gold, silver, and coloured silks over the surface of the *Cope*, and of the Hood. It was sometimes decorated with a band or orphrey on the straight edge, formed of cloth of gold of various colours and devices, and enriched with jewels; on the circular edge might occasionally be seen fringes, gold and silver bells, and pomegranates. The *Hood*, as before observed, was not always adapted to use; it originally lifted up over the head, and was made pointed at the bottom: flat ornamental *Hoods* are not considered older than the 14th century. The *Cope* used in the Choir was at first distinct in its character from that used in processions. The *Cappa Choralis* was much more ornamented than the

* *Morse* is derived from the Latin '*mordere*,' to bite. They were often made of precious metals, enamelled and set with jewels; and sometimes contained representations of sacred mysteries.

Cappa Pluvialis; eventually the name *Pluviale* was indifferently applied to all Copes, whether choral or processional. *Choral Copes* were richly ornamented as early as the 8th century. All *Cantors* were habited in *Copes* when officiating; and this vestment was worn by all the assistant Clergy in the Choir on great Festivals. The Festivals were sometimes distinguished by the number of *Copes* used. GERBERT mentions, that in his day (*born*, A. D. 1720.) several Festivals were observed as "*Festa quatuor Capparum*," on which the invitatory at Matins was sung by four Cantors in *Copes*. The *Cappa Magna* worn by Romish Bishops at the present time was originally a large Cope, but resembling the ancient *Cope* only in respect of its Hood, the long train being of comparatively modern introduction. This vestment is of common use in the Romish Church, being worn by Popes, Bishops, Priests, Deacons, and Assistant Clerics, and Cantors. *Copes* were among the chief ornaments retained by the Reformed Church on the revival of the Book of Common Prayer in the reign of Elizabeth; but although enjoined for general adoption, they were seldom used out of Cathedral Churches; and the wearing of them was one of the charges brought by the Puritan party against ABP. LAUD. Among the Chapel ornaments taken out by Charles I. on his journey to Spain, ~~two~~ *Copes* are mentioned (DODD'S *Ch. Hist.* V. 128.) The rich *Copes* belonging to the English Churches were nearly all destroyed in the reigns of Henry VIII, and Edward VI; yet there are some now extant in various parts of the kingdom. *Copes* may still be *legally* used by the Clergy of the Church of England. They are enjoined by a Rubric of the Liturgy of the 2nd year of Edward VI.,—our present rule for the Ornaments of the Minister,—to be used at the "Communion Service;" and similarly, by the 24th CANON (of 1603—4). They will be found prescribed likewise by the *Book of Advertisements* (see *supra* p. 824.), and by ABP. WINCHELSEY'S *Constitution* (see *supra* p. 801.). The *Rubric*, however, in

Edward's *First Liturgy* has in this respect become obsolete. But at 'Coronations' the higher Ecclesiastical dignitaries still wear *Copes*: and in a procession of the Canons of *St George's Chapel*, Windsor, (ASHMOLE'S '*Order of the Garter*,' 557), they are represented in *Copes* with rich orphreys.—*Du Cange. Georgius*, &c.

IN HUBERT WALTER'S *Legatine Canons* at York. A. D. 1195; it is stated:—'We ordain that Priests go not in *Copes* with sleeves, 'but in apparel suitable to their order.'—(JOHNSON'S *Canons* &c. Vol. ii. p. 78.). Again, in WALTER'S *Canons* at Westminster, A. D. 1200, we read:—'Let not black Monks or Canons or Nuns use 'coloured *Copes*, but black only; nor any facings but black or 'white, made of the skins of lambs, cats, or foxes.'—(*ib.* p. 93.).

IN ABP. LANGTON'S *Constitutions* A. D. 1222, it is stated:—'We 'decree by the authority of this present Council that Archdeacons, 'Deans, all Parsons and dignified men, all Rural Deans, and 'Priests, go in a decent Habit with close *Copes*: the same is to be 'observed by the officials of Archdeacons when in Consistory.' JOHNSON says in a note, that these Constitutions are for the most part transcripts from the Lateran Council, (A. D. 1216.) one of which (c. 16.) thus reads:—'Clerici — clausa deferant insuper "indumenta nimia brevitatem vel longitudinem non notanda. Panis "rubeus, aut viridibus, necnon manicis, aut secularibus (sotularibus) "consutritus, seu rostratus, frænis, sellis, pectoralibus, et calcaribus "deauratis, aut aliam superfluitatem gerentibus non utantur. "Cappas manicatas ad divinum officium intra ecclesiam non gerant; "sed nec alibi qui sunt in sacerdotio, vel personatibus constituti." It is evident from hence that the close *Cope*, mentioned so often 'in our English Constitutions, was a garment of the same make 'with the officiating *Cope*; and the close *Cope* was a *Cope* without 'sleeves; both these particulars I infer from the words of the 'Lateran Council; viz. Let Clergymen wear Garments close in the 'upper parts—let them not wear *Copes* with sleeves in Divine 'Offices in the Church, nor any where else if they are beneficed 'Priests. Lyndwood farther informs us that this habit never prevailed here in England.'—JOHNSON'S *Canons*, &c. ii. 113.

In the *Legatine Constitutions* of OTTO. A. D. 1237, it is decreed:—'That they in Holy Orders use close *Copes*, especially in the 'Church, and before their Prelates, and in assemblies of Clergymen, 'and such as have Rectories with cure of souls every where in their 'Parishes.'—(*ib.* p. 116.) And so in the *Constitutions* of OTTOBON (*ib.* p. 218.) JOHNSON in a Note to ABP. GRAY'S *Constitutions* says:—'It is certain a *Cope*, and not a *Chasuble*, was 'the principal Vestment. (i. e. for Processions); and this Constitution provides four *Copes* to be found at the Parishioners' cost, as 'Winchelsey's Constitution does not.'—(*ib.* p. 177.).

ABP. WINCHELSEY, in one of his Constitutions agreed upon at Merton A. D. 1305, directs that the Parishioners shall find a *Choral Cope* (*Capa in Choro*): which LYNDWOOD thus explains:—'*Capa*

'sic dicta, quia totum hominem capiat. *In Choro* &c. Sacerdos enim extra tempus Missæ, dum exercet Divina Officia, præsertim dum ministrat Incensum ad Altare, vel dicit Collectas, utitur 'Capâ.' (Lynd. 252.). Dr. BURN explains this *Capa in Choro* from JOHNSON, as 'a *Cope* not so good as that to be used on Festivals, but to be worn by the Priest who presided at the saying or singing the hours.'—*Eccl. Law*. i. 375.

Dr. NICHOLLS (*ob.* 1712) remarks:—'The *Cope* answers to the *Colobium* used by the Latins, and the *σакκος* used by the Greek Church. It was first a common Habit, being a Coat without sleeves; but afterwards used as a Church Vestment. The Greeks say, it was taken up in imitation of that mock robe which was put upon our Saviour which was a Red Bag, or Sack.'—*Common Prayer in loco*.

WHEATLY, (*ob.* 1742) after speaking of the Alb, says:—'Over this Alb, the Priest that shall execute the holy ministry, (i. e. consecrate the elements,) is to wear a Vestment or Cope; (see also *Can.* 24), which the Bishop also is to have upon him when he executes any public ministration. This answers to the *Colobium*, &c. (WHEATLY here quotes the words of NICHOLLS given above ending with 'our Saviour'.) 'How true this may be' (as to the mock robe) 'I shall not enquire, but only observe, that it seems prescribed to none but the Bishop, and the Priest that consecrates the Elements at the Sacrament. Thus, the 24th CANON of our Church only orders, that the principal Minister, (when the Holy Communion is administered in all Cathedral and Collegiate Churches) use a decent COPE, and be assisted with an Epistler and Gospeller agreeably, according to the Advertisements published, anno 7. Elizabethæ: which Advertisements order, that at all other Prayers no COPEs be used, but Surplices.' (p. 104.)—*Rat. Ill. of Book of Com. Prayer*.

REV. W. BATES says:—'The *Cope* is a long flowing mantle, open in front, but fastened on the breast. It has a Cape attached to the part which covers the shoulders, and was probably derived from the Roman *Pænula*, or the *Pluviale*, rain-cloak. It is made of various materials, and colours, and is often highly ornamented. In the Church of England the Bishop and Presbyters may wear it instead of the Vestment; its use was forbidden in the Rubric of 1552, but Queen Elizabeth restored it in 1559, and in her Injunctions which had then the force of law (see Act of Unif. of 1559. c. 13), she also authorized the Epistler and Gospeller, who assisted at the Eucharist in Cathedral and Collegiate Churches, to use them, and this is confirmed by the 24th Canon of 1604. It will be observed that the words "at all times of their ministrations," were substituted in 1662 for the words, "at the time of Communion, and at all other times in his ministration." The *Cope* is said by some to have been at first used only in Processions and Litanies, then on solemn occasions after Morning and Evening Prayer, and at length it became the ordinary dress of the Bishop, except at Ordinations, at the celebration of the Eucharist, Consecration of Churches, and on some other occasions. At present we never hear of their being used except at Coronations.' (p. 313.)—*Lectures on Christian Antiquities. &c.*

REV. C. BENSON (late *Master of the Temple*), when speaking of the Bishops in the time of Elizabeth having drawn up a set of Articles, entitled 'Advertizements,' which contained regulations substituting the use of the *Surplice* for that of the *Cope*, adds:—'If the above named Articles had been issued by the authority of the Queen, as well as with the approbation of the Metropolitan and her Ecclesiastical Commissioners, the question as to the present validity of the first Rubric about the Habits of the Clergy, would at once have been settled. That Rubric would no longer have been in force, and every Parochial Minister would have been empowered to discontinue the use of the *Cope*, thus bringing the Rubrical and Canonical regulations on this point as nearly as possible to agree. I say, as nearly as possible; because the *Advertisements* require a *Cope* to be used in administering the Lord's Supper in Cathedral and Collegiate Churches at all times, whilst the 24th Canon of 1603, speaks of the use of it only on the principal festivals.' (p. 24.)—*The Rubrics and Canons Considered*. (See also the quotation, p. 846.)

THE REV. W. GOODE has made a few remarks on this subject, which have been already quoted at page 860.

THE REV. R. HART says.—'Cappa, Capa, or Cope, was a cloak of some rich material, having an ornamental border, and a *Caputium*. It had no sleeves, but was fastened across the breast with a *fibula*, morsus, or clasp. The *Cope* was in most instances a semi-circle, with the circumference resting upon the shoulders; but sometimes it formed a complete circle, whence it was termed *rota*, or *rotundellus*, or *rondellus*. The *Capæ Clausæ*, and *Capæ cum manicis*, belonged to the civil costume of the Clergy, and were simply what are termed Priest's Cloaks, and Cloaks with sleeves. The *Caracalla* was probably a sort of *Cope*.' (p. 256.)—*Eccl. Records*.

DR. HOOK states:—'Cope (Cappa). A kind of cloak worn during Divine Service by the Clergy. It reaches from the neck nearly to the feet, and is open in front, except at the top, where it is united by a band or clasp. By the Canons of the Church of England the Clergy are directed to wear this Vestment; but it has gradually fallen into disuse, except on such an occasion as the Coronation.' (p. 201.) The *Anabata* is a *Cope*, or sacerdotal Vestment, to cover the back and shoulders of a Priest. This is no longer used in the Church of England.' (p. 22.)—*Church Dict.* 6th. edit.

THE REV. J. JEBB observes:—'The *Cope*, or the Vestment, specially prescribed to be used by the Clergy administering the Holy Communion, by the regulation referred to in the Rubric, and expressly ordered to be used in the Cathedral Churches by the 24th Canon, has now fallen into almost total disuse, being retained only at Westminster Abbey, at Coronations, when all the Prebendaries are vested in *Copes*, as well as the Prelates who then officiate. The ancient *Copes*, used till some time in the last century, still exist at Durham; and at Westminster, as tradition informs us, they were used till about the same time. We have sufficient evidence from documents, that not only in Cathedrals

'but also in the University Colleges, &c. they were in common use till at least the Great Rebellion. The Vestment and Cope were 'ignorantly objected to by many after the Reformation, as Popish ornaments. It is sufficiently well known, that these as well as the other Ecclesiastical garments retained, or enjoined by our Church, were common also to the Eastern Church, and were as ancient as any ritual record now extant; that they are Catholic and Anglican, and therefore ought to be retained.—(p. 216.)—*Choral Service*. In a *Note* many instances are adduced of the use of *Copes* from A. D. 1550. to the time of LAUD.

The REV. W. MASKELL in his Appendix to the '*Coronation Service*' gives this Rubric:—'Then followeth the Litany, to be read by two Bishops, vested in *Copes*, and kneeling at a Foldstool &c.' (p. 90.). And subsequently, another Rubric reads:—'The Archbishop, being still vested in his *Cope*, will then place the Orb in Her Majesty's left hand. And the *Gold Spurs*, and *King Edward's Staff*, are given into the hands of the Dean of Westminster, and by him laid upon the Altar. Which being done, the Archbishop and Bishops will divest themselves of their *Copes*, and leave them there, proceeding in their usual Habits.' (p. 138.)—*Monumenta Ritualia*, Vol. III.

The REV. W. PALMER remarks:—'The *Cope* termed by ancient writers *Capa*, *Cappa*, *Pallium*, *Pluviale*, &c. is a garment of considerable antiquity. It seems like the *Casula*, to have been originally derived from the ancient *pænula*.....The *Cope* being intended for use in the open air, retained the eowl, and in process of time was entirely opened in front. The original identity of the *Cope* and *Casula* appears from the writings of Isidore Hispalensis, and Durand, the latter of whom says the *Cope* is the same as the *Casula*.....To the back was attached a Hood or Cowl which in later times has given place to a sort of triangular ornament of the same shape, which sometimes extends over the shoulders.....It was made of various materials and colours like the Vestment, and often with fringes and rich embroidery.....The English Ritual permitted the Bishop to wear a *Cope* instead of a Vestment in his public ministrations, if he chose, and gave the same liberty to Presbyters in celebrating the Eucharist. The Injunctions of Queen Elizabeth in 1564, and the Canons of 1603, directed the *Cope* to be used. The former also appointed the Epistler and Gospeller, or Assistants at the Eucharist in Cathedral and Collegiate Churches, to wear *Copes*: a custom which was preserved in the consecration of Abp. Parker to the See of Canterbury.....Formerly the *Cope* was used by the Clergy in Processions or Litanies, and on solemn occasions in Morning and Evening Prayers, and was generally worn by the Bishop, except in celebrating the Eucharist, Ordination, and some other occasions, when he used the Vestment.'—*Orig. Lit.* Vol. II. 401.

The REV. J. C. ROBERTSON says:—'The word *Cope*, as used in our Rubric and other documents, signifies exclusively a garment to be used at the Altar,—the *Pluviale* of Roman ritualists. *Capa*, or *Cappa*, is a word of much wider meaning, and may in many places be rendered a *Cloak* (MARTENE III. 262.). In the Sarum Missal, we find that sometimes the Clergy are to be vested in

'*Cappæ* of various colours, and in such cases silk is specified as the material; but it is not so when the *Cappæ* are black; and in one place we read:—"Clerici de secunda forma, in *Cappis* nigris, hoc est, in habitu quotidiano".....The word is used in the Oxford Statutes, to denote the 'Habit' worn by Doctors at University Sermons. Thus a German writer.....(GAEBLER'S *Liturgie d. Kirche v. England*) is mistaken in supposing the black Gown commonly used in preaching to be the *Cope*; it might however be designated in Latin as a *Cappa*.' (p. 95. n.)—MR. ROBERTSON then proceeds to quote the usages of the age subsequent to the Reformation with respect to the *Cope*, which we have ourselves given in pages 805—842; adding, that 'under Abp. Bancroft the use of *Copes* was revived, and the Surplice generally worn.' (COLLIER, II. 687.). 'It is, of course, to be understood that the *Copes* were worn according to the limitations of the late Canons... (Bancroft) appears, indeed, to have gone a step further, in prescribing for his own Cathedral, 1608, that the Epistle and Gospel be read in *Copes* every Sunday and Holy-day. (WILKINS, IV. 436.).....The *Cope* fell again into disuse in Cathedrals during Abbot's primacy, although probably retained in the Royal Chapels. Laud prescribed its restoration in Cathedrals, but did not give any such direction for Parish Churches.....The ancient *Copes*, used till some time in the last century, still exist at Durham.....their use at Durham is said to have been abolished through the influence of Warburton, who became prebendary in 1755. (*Brit. Mag.* VI. 40.). I have not met with any later notice of the *Cope*, except as used at Coronations.' (p. 95—101).—*How shall We Conform to the Lit.*

DR BURN speaks of the '*Anabata*' as being 'a *Cope* or Sacerdotal Vestment, to cover the back and shoulders of the Priest.' (*Ecccl. Law*, I. 52.). He also describes the *Cope* thus:—'*Capa*, the *Cope*, was one of the Priest's Vestments; so called, as it is said, a *capiendo*, because it containeth or covereth him all over.'—(*ib.* I. 274. 375.). Again, DR BURN says:—'*Cope* signifieth in general a canopy, or vaulted covering; and from thence seemeth to have been transferred to denote that Vestment of the Priests, which covereth the back and shoulders.'—(*ib.* II. 30a.)

MR. GILBERT FRENCH states that,—'The *Cope* is most easily described as *one half of an ancient Chasuble*. It forms an ample Cloak covering the back, from the neck nearly to the feet. A band, clasp, or brooch, fastens it over the chest, and it is quite open in front. A Hood was at one time always worn with it, and this is still indicated by the insertion of a cowl-shaped piece between the shoulders, or its outline traced in embroidery. Long after the Reformation, the *Cope* was regularly used by the English Clergy, and it was not until the evil days of the Great Rebellion, that it fell into partial disuse. This dignified Robe is still worn by some of the higher Ecclesiastics at the Coronation of the English Monarchs.' (p. 174.).—*Practical Remarks on the Minor Accessories of the Services of the Church.*

MR. A. J. STEPHENS (Barrister-at-law) remarks that:—'*Copes* were worn at Durham and Westminster till the middle of the last century, and *Copes* are now worn by the Bishops at the Coronations.' (p. 367.).—*Book of Com. Prayer*, E. H. S.

In the "*HIERURGIA ANGLICANA*," after citing various instances of the use of the *Cope* during the progress of the Reformation, it is observed in a *Note* :—'From the preceding extracts we may infer.... that Copes were worn in Parish Churches temp. *Eliz.* They are mentioned (in connexion with the Surplice &c.) as customarily distinguishing the Clergy "from other men," or "the Ministers executing their Ecclesiastical function from themselves when they do not exercise that office." Had they been confined to Cathedrals and Private Chapels, this could not have been said of them with propriety or truth. The Rubric which enjoins their use in all Churches at the celebration of the Holy Eucharist, was in force throughout Elizabeth's reign.' (p. 104.) Instances then follow of *Copes* being worn at Coronations, Marriages, Funerals, and Consecrations; and a few Inventories are given of the Goods &c. of certain Churches wherever various *Copes* of different colours are enumerated. (pp. 140—171.)—Published by the EC-CLESIOLOGICAL SOCIETY.

In the *Tract* "A FEW WORDS TO CHURCH-BUILDERS," it is said :—'The *Copes* should follow the colour of the Altar Cloth.' (p. 27.)—Pub. by the *Cambridge Camden Society*.

In, "POPULAR TRACTS," we read :—'The *Cope* is in shape something like a Cloak, fastening over the breast by a morse or buckle. Anciently the *Cope* and Chasuble seem to have been the same, but they have now been distinct from a very remote period. The material should be velvet, or silk, embroidered. By the 24th *Canon*, it is enacted that in all Cathedral and Collegiate Churches, at the ministration of the Holy Communion, the principal Minister shall use a decent *Cope*. This *Canon*, however, has no power to take away the choice which our Prayer Book gives to the principal Minister between a Chasuble and a *Cope*.... Both *Copes* and Tunics were constantly worn in Durham Cathedral until so late as A. D. 1655. *Copes* have been frequently worn since, and even at the Coronation of her present Majesty.' (p. 5.)—Pub. by A. Holden, Exeter.

Passing to Romanist writers, we have the following :—

DR ROCK states :—'The *Cope* resembles in its shape, a flowing and ample Cloak. It is open in the front, and fastens on the breast by clasps. To the part which corresponds to the shoulders of the wearer is attached a piece of the same material, in form like a segment of a circle, and resembles a *Hood*, which is usually adorned with lace and fringe. The prototype of our *Cope* is easily discoverable amongst the garments of the ancient Romans..... like the Chasuble, it was a Mantle deriving its origin from the *Pænula*, which it perfectly resembled, with this variation, that while it encircled the entire person, the *Cope* was open in the front, and adapted to defend its wearer from the severities of the season, the variations of the weather, and from rain, by the addition of a cowl or Hood. Necessity, not splendour, introduced this robe amongst the sacred Vestments; and the Latin *Pluviale* or Rain-Cloak, the term by which it still continues to be designated,

'will immediately suggest its primitive use to every learned reader. Its appropriation, as a Sacerdotal garment, may be referred to that epoch when the Popes were accustomed to assemble the people, during the penitential seasons of the year, at some particular, Church....and thence proceed with them, in solemn procession, and on foot, to some one or other of the more celebrated basilican Churches of Rome, to hold what was called a station. To protect the person of the Pontiff from the rain that might overtake the procession on its way, the *Pluviale*, or *Cope*, was on such occasions assumed by him at the commencement of the ceremony. It has been employed at the Altar ever since, and is worn by Bishops and by Priests on different occasions, but particularly at Vespers.' (p. 50, 454.) In a Note is added.—'The Kings of England, at their Coronation, are invested with the following Ecclesiastical garments:—the Dalmatic or Colobium; the Tunic; the Stole; and the *Cope* or Pall.' (*ib.*).—*Hierurgia*.

MR. A. W. PUGIN explains a *Cope* as:—'A Vestment like a Cloak, worn in solemn processions; at Vespers; during the celebration of Mass, by some of the assistant Clergy; at Benedictions; Consecrations; and other solemn occasions. It is worn by the sovereign Pontiff, Bishops, Priests, and even Clergy in the Minor Orders. It was originally a Mantle to serve as a protection from cold or rain, as the word *Pluviale* expresses. It derives its name of *Cappa* from the Hood which anciently pulled up, and covered the head; and, in many early illuminations, even where ornamented *Copes* are figured, the hoods are real, and hang loosely over the shoulders; the embroidered hoods, attached to the back merely as ornaments, are not older than the 14th century. In fact, the original *Cope* differed but little from the Capuchin habit, and was used for convenience and protection. *Copes* were however ornamented with embroidery and jewels at a very early period; and, in the 13th century, they became the most costly and magnificent of all the Ecclesiastical vestments. In shape, they now form an exact *semicircle*. Along the straight edge runs a band of embroidered work, called the *Orphrey*, which hangs down from each shoulder when the *Cope* is worn, and frequently contains a number of images in tabernacle work. It is fastened across the chest by a clasp, called a *Morse*.... The *Cope* has suffered less deterioration of form than any of the Sacred Vestments, and the two great defects observable in the modern ones, are stiffness of material, and inappropriate ornament in the *Orphreys*, and *Hoods*. After the *Hoods* became pieces of ornamental embroidery, they were exquisitely worked with imagery, and in a long procession, the *Hoods* of the *Copes* presented a complete succession of sacred mysteries. From the extracts of ancient inventories, it will be seen what wonderful variety of design and richness of material were combined in the *Copes* which formerly belonged to the English Churches; and it is scarcely possible to think of their subsequent conversion into coverlets,*

* HEYLYN says, "Many private men's parlours were hung with Altar-Cloths, their Tables and Beds covered with *Copes* instead of Carpets and coverlids."—*Hist. of Ref.* p. 134.

‘or ashes, for the sake of the precious metals which they contained, without mingled feelings of grief and indignation.....COPEs were worn in *Choirs* on great solemnities as marks of honour. GEORGIUS says:—“In ST ISIDORE of Seville, *Cappa* means a head-dress of women: and *Pallium* or *Chlamys* is the name used for the COPE. The ancient *Chlamys* was fastened by a clasp over the right shoulder.....The *Hood* attached to some Chasubles was called *Cappa*. Such was the large white Paschal Chasuble, called *Amphimalus*.....We have accounts of *Copes*, made after the Roman manner (*Cappæ Romanæ*) of silk of various colours, and richly ornamented, in the 9th and 11th centuries.....There is frequent mention made in the ancient Roman *Ordos*, of the *Cappa*, and *Pluviale*. There is a doubt about the time when it first began to be called *Pluviale*.....*Cappa*, *Mantum*, *Chlamys*, and *Pluviale*, are used indifferently to denote the ordinary dress formerly worn by the Pope, of a red colour; which was altered in its form after the residence of the Popes was changed to Avignon. There are numerous examples of the name *Pluviale*, occurring about the 10th century. Besides being the dress of Ecclesiastics of all orders in Church functions, it was peculiarly appropriated to the *Cantors* on solemn occasions.....In the 14th century, the words *Cappa* and *Pluviale* were synonymous. But of late, the *Cappa* is distinguished from the *Pluviale* or *Cope*, and means a dress worn by some Chapters of Canons, by Bishops, Cardinals, and by the Pope, both in Choir, and in other ceremonies.—DU SACSSAY, in his *Panoplia*, gives a good description of the *Cope* as it is used at present: and there is no doubt that it is now exclusively a sacred vestment, and not allowed to be used except for Church purposes.” The *Cappa magna*, at present used by Bishops, is of comparatively modern date. The ancient *Cappa magna* was a Cope of ample size, and richly embroidered, with a hood to pull over the head, as was formerly the case with all *Copes*.....There was a marked distinction between the *Cappa Choralis* or Quire Cope, and the *Cappa Pluvialis* or Processional Cope, the former being much richer in work and material than the latter, which was used in the weather.’ (p. 73.)—*Glossary of Ecclesiastical Ornament and Costume*.

In the “VOYAGES LITURGIQUES” par *Le Sœur de Moleon*, we read, that *Copes* were worn in France with Hoods more or less pointed; and were of various colours, and different materials. *Copes* were more especially worn during Mass, and solemn Festivals.—*a Paris*, 1718.

THE CROZIER.

THE *Crozier* is the Pastoral Staff of an Archbishop surmounted by a *Cross*, in contradistinction to that of a Bishop which terminates in a *Crook*. (See “PASTORAL STAFF” *postea*.) Its use is not enjoined in any Canon, or Rubric, now in force; in fact the ‘*Crozier*’ has become quite obsolete in the English Church.

Dr Hook says:—‘A *Crozier* is the Pastoral Staff of an Archbishop, and is to be distinguished from the Pastoral Staff of a Bishop; the latter terminating in an ornamental crook, while the *Crozier* always terminates in a *Cross*, and is peculiar to the Archbishop.’—*Church Dict.* 6th edit. p. 207.

Mr A. W. PUGIN states:—‘A *Crozier* is a *Cross* on a staff, borne by an Archbishop. This has often been confounded by modern writers with the Pastoral Staff of a Bishop, which is quite dissimilar, being made in the form of a *Crook*. The early *Crozier*s were exceedingly simple, and terminated only by a floriated *Cross*.’ (p. 99.)—*Glossary of Eccl. Ornament and Costume*.

THE DALMATIC.

Dalmatica, Colobium, Tunica, Tunica manicata, Χειροδότης, Tunicella.—(Dalmatique. *Fr.*—Dalmatica, Tonaca. *Ital.*)

The *Dalmatic* is an Ecclesiastical Vestment worn in the Romish Church by Popes, Bishops, and Deacons; and even by some Priests, but this is without authority. It is a long robe reaching to the ankles, having wide sleeves, an opening for the admission of the head, with lace holes on the shoulders to partly close this opening, and with a slit at the two sides of the skirt up to above the knee: the sleeves are larger and longer than that of the *Tunic*. It appears to have succeeded the ancient Roman *Colobium*, which it closely imitates, (with the exception of the latter having no sleeves), whence it has been confounded with that vestment, and borne also the same name. It was originally worn as a Royal robe in Dalmatia, which gives it its appellation. As an Ecclesiastical Vestment it has been found made of cloth of gold, silk, or velvet; and of various colours, particularly blue, purple, red, and white. The ornaments have consisted, generally, of red and white, blue and white, or purple, stripes; and of silk or gold lace on the shoulder openings. The *Dalmatic* has also been embroidered with *orphreys* round the bottom of the robe, and on the edge of the sleeves; and with pearls, and jewels. *Apparels* also are occasionally placed at the bottom on the front and back of the

skirt, and on the breast, and between the shoulders; likewise fringes at the edges of the side slits, and a jewelled brooch on the top of each slit. The left sleeve also is sometimes ornamented with fringes and tassels, while the right sleeve is left plain for the convenience of the wearer. In the Church of England, the *Dalmatic* under that name is not now known; ABP. WINCHELSEY's Constitution, which has been rendered of questionable authority by the usurpation of custom, directs that a *Dalmatic* shall be provided for the use of every Church by the Parishioners (see p. 801. *supra*); but the Rubric of the *First Liturgy of Edward VI.*, which is still in force, enjoins that the Assistant Ministers at the Holy Communion 'shall have upon them Albes with *Tunicles*,' and by the word '*Tunicle*' is said to be implied the '*Dalmatic*.' Subsequent usage, however, has rendered this Rubric practically obsolete. (See '*TUNICLE*,' *postea*.)—DU CANGE, BONANNI, GEORGIUS, &c.

LYNDWOOD, when citing ABP. WINCHELSEY's Constitution (see *supra*. p. 801.), explains the *Dalmatic* thus:—'*Dalmatica*, i. e. *Veste Sacerdotali vel Diaconali*; sic dicta, quia primo in '*Dalmatica regione contexta est*'; (*Provinc.* p. 252.): which DR BURN thus renders:—'*Dalmatic*, a Deacon's garment; so called 'from being at first woven in Dalmatia.'—*Eccl. Law.* i. 375; ii. 77.

BINGHAM, when describing the *Dalmatic*, clearly distinguishes it from the *Collobium*:—'Epiphanius, speaking of Arius while he was 'Presbyter of Alexandria, says he always wore the Collobium or Hemiphorium. And Pius, Bishop of Rome, in his Epistle to 'Justus, bp. of Vienna, speaks of Justus as wearing a *Collobium* also. But this was no more than the *Tunica*, of which there 'were two sorts, the *Dalmatica* and *Collobium*, which differed only 'in this respect, that the *Collobium* was the short coat without long 'sleeves, so called from *κολοβός*, *curtus*; but the *Dalmatica* was 'the *tunica manicata et talaris*, the long coat with sleeves. Both 'which were used by the Romans, though the *Collobium* was the 'more common, ancient, and honourable garment.... So that a 'Bishop or a Presbyter's wearing a *Collobium* means no more '(when the hard name is explained) but their wearing a common 'Roman garment.... The *Dalmatica*, or as it was otherwise called, '*χειρόδοτος*, or *tunica manicata*, because it had sleeves down to the 'hands, was seldom used among the Romans: for Lampridius notes 'it as a singular thing in the Life of Commodus, the Emperor, that 'he wore a *Dalmatica* in public, which he also censures in Heliogabalus, as Tully had done before in Cataline. And that is a good 'argument to prove, that the Clergy of this age did not wear the '*Dalmatica* in public, since it was not then the common garment of

'the Romans. And the conjecture of a learned man (Br. FELL, 'Note in Vit. Cypri. p. 13.) is well grounded, who thinks that in the life of St Cyprian, where the ancient copies have, *tunicam tulit*, 'some officious modern transcribers changed the word *tunica* into '*Dalmatica*, as being more agreeable to the language and custom of 'their own time, when the *Dalmatica* was reckoned among the 'sacred Vestments of the Church, though we never find it mentioned as such in any ancient author.'—(*Antiq. of Christian Church*, B. VI. c. IV. §. 20.). BINGHAM says moreover that:—'The 'author of the Questions upon the Old and New Testament, 'under the name of St AUSTIN, speaks also of the *Dalmatica* 'as worn both by Bishops and Deacons; but whether it was then 'a garment of sacred use, is not said by him, or any other ancient 'writer, that I know of.'—(*ib.* B. XIII. c. VIII. §. 2.)

FOSBROKE observes under the word *Colobus*, that the '*Colobium*, *κολοβιον*, is a tunick or robe, adding:—'In the Herculean 'paintings appear Robes or Tunicks with short sleeves, or rather 'prolongations, sometimes divided and joined by buttons, and 'reaching to the middle of the arm. This is the *Colobium*, which 'modern writers assimilate to the Herald's tabard. It was opposed 'to the *χειριδοτον* (sic), a barbarous vestment with sleeves, which 'descended to the wrist.' (p. 939.)—Under *Dalmatic*, FOSBROKE writes:—'*Gown, Tunick*. This robe which came from Dalmatia, 'was first worn by Commodus, Heliogabalus, &c. to the disgust of 'the Romans, who, as well as the Greeks, thought it effeminate to 'cover the arms. It succeeded the *Colobium*, and when it came 'into general use, was so denominated. The *Dalmatics* were, it is 'supposed, *Tunicks*, with long sleeves down to the wrists, and 'ornamented with purple facings, the *Clavi*; the fashion being still 'retained in those of Deacons and Sub-deacons, in whose dress it 'was substituted for the *Colobium* by Pope Sylvester. The '*Gemma Animæ de Antiq. Rit. Miss.*' absurdly makes it the seamless coat of 'Christ. But, possibly, for this reason, it was worn by our kings 'upon Coronations and great occasions. It is a short Tunick with 'loose sleeves down to the elbows, but did not descend below the 'calf of the leg.' (p. 940.)—*Ency. of Antiq.*

The REV. W. GOODE, speaking of the Ornaments required by the Rubric, remarks:—'The "Vestment" is considered to be what is 'called the Chasuble, the "*Tunicle*" what is sometimes called the '*Dalmatic*. And I admit that these things are enjoined by the 'Rubric. So far as the letter of the law is concerned the matter 'seems clear.' (p. 32.)—*Cerem. of Church of England*.

The REV. R. HART thus describes this garment:—'*Dalmatica*, 'the Deacon's Vestment, had anciently very full sleeves; it was cut 'at each side about half way up to the arm; fringed; supplied with 'a sort of square *caputium*, adorned with tassels at the back, and 'and had two strips of purple sown in the front.' (p. 257.)—*Eccl. Records*.—In the '*Transactions of the Norfolk and Norwich Archaeological Society*, (Vol. I.) this same Author writes:—'The *Dalmatica* ' (or Deacon's Vestment) was almost exactly similar to the *Tunicle*, 'with the exception of its very full sleeves....In more modern 'times the sleeve has been reduced to a sort of epaulette, falling 'about half way down to the elbow.'

DR. HOOK observes:—"The *Dalmatic* was formerly the characteristic dress of the *Deacon* in the administration of the Holy Eucharist. It is a robe reaching down to the knees, and open at each side for a distance varying at different periods. It is not marked at the back with a cross like the *Chasuble*, but in the Latin Church with two narrow stripes, the remains of the *Angusti Clavi* worn in the old Roman dress. In the Greek Church it is called *Colobium*, and it is covered with a multitude of small crosses. The *Dalmatic* is seen in some old 'brasses' worn over the Alb, and the *Stole*, the fringed extremities of which reach just below it. The *Chasuble* was sometimes worn over the *Dalmatic*. It has received its name from being the regal vest of *Dalmatia*.' (p. 218.)—*Church Dict.* 6th. edit.

THE REV. W. MASKELL, in his comments on the ancient Coronation Service, '*De Benedictione et Coronatione Regis*,' thus speaks of 'the *Colobium*, and the *Dalmatic*. The *Colobium* he describes from DU CANGE as, "Tunica absque manicis, vel certe cum manicis, sed brevioribus, et quæ ad cubitum vix pertinerent: ex Græco κολοβός, *curtus*." (Glossar.) ISIDORE says:—"Colobium dictum quia longum est, et sine manicis." (l. xix. c. 32.). 'JOHAN. de Janua, in Catholico, writes:—"Notum quod non solnm Virgines, sed etiam Diaconi utebantur Colobio, loco cujus postea usi sunt Dalmatica." And that this was originally a female garment appears from another authority, who also gives us a different etymology: "*Colobium*, pallium virginal, ut quod ad talos descendens sine manicis et dicitur *Colobium*, quasi *Colubium*, a collo depensum, vel quod sit longum." This seems quite as probable a derivation as the first....MACRI says:—"Hoc tunica genere induebantur Apostoli:" and his reason for this statement is short, 'if not satisfactory; "conservabatur enim in basilica Apostolorum Colobium D. Thomæ Apostoli." (*Hierolex.*) FERRARIUS argues (*De re Vestiar.* l. c. 7.) against all the authorities above, that the *Colobium* had short sleeves, rather than none at all; but his only proof is a doubtful passage in Tertullian.—(*Monumenta Rit.* III. p. 24. 110.) MR. MASKELL, when arriving at the Rubric which speaks of the *Pallium*, says in a Note:—"The open Pall, as worn by King James II., is figured in Sandford's account of that Coronation: he calls it also the *Dalmatic*: by which we may suppose that the "*Robe Royal*," of modern days, or *Dalmatic*, is the ancient pall. But they were properly distinct Vestments, and of different shapes. The *Dalmatic* was a super-tunic, proper to Deacons: and originally restricted to Bishops. The first mention of it as an Ecclesiastical garment is in the life of S. Cyprian, by his Deacon: who, describing his martyrdom, says; "Cum se *Dalmatica* exspoliasset, et Diaconibus tradidisset, in linea stetit." I need scarcely remind the Reader, that this "pall" is a very different thing from the pall of an Archbishop."—(*ib.* III. p. 30. 201.).

THE REV. W. PALMER writes:—"The *Tunicle*, called *tunica*, *dalmatica*, *tunicella*, &c. in the West, was used in the earliest ages of the Christian Church. Originally it had no sleeves, and was then often called *Colobium*. The garment used by Deacons in the Greek Church, and all the East, and called *Sticharion*, seems to be the ancient *Colobium*. It is said that wide sleeves were added to

'the *Colobium* about the 4th century in the West, which thenceforth 'was often called *Dalmatic*; and when used by Sub-deacons, '*Tunicle*. But the shape of the garment was the same by whomsoever it was worn. In the middle ages, several distinctions were 'made relative to the use of the Tunic by Bishops and others; but 'the Greek, and Eastern Churches, do not use the sleeved Tunic, 'and with them no such distinctions are in existence. The Tunic 'was made of the same sort of materials, &c. as the Cope and Vestment; and the English ritual directs it to be used by the Assistant 'Ministers in the Holy Communion.'—*Orig. Lit.* ii. p. 403.

Passing to Romanist writers, we may quote the following:—

BONANNI says:—'The Deacons after the Stole put on the '*Dalmatic* which is commonly called the *Tunicle*. It is proper to 'the Subdeacon likewise; and is also used by Bishops. It is made 'in the form of a cross, open at the sides, large, and with full 'sleeves, which reach to the middle (*meta*), of the arm: it is fastened on the shoulders with cords which terminate in tassels..... 'This kind of garment was not in use in the ancient Church; but 'certainly was worn by the Emperors, and royal persons.—He then quotes various authorities in proof of these assertions; distinguishes between the *Dalmatic* of the Deacon, and the *Tunicle* of the Sub-deacon; the latter having narrower and shorter sleeves; compares the usage of the Latin with the Greek Church in this matter; and shows that the colours employed for the Dalmatic were various.—*Gerurchia Ecclesiastica*. p. 204—9.

GAVANTUS writes:—'Eam assignat Diacono Ordo. Rom. St. Sylvester Diaconus concessit, ex Damaso. in Dalmatia fuit reperta, 'Alcuin. c. Quid. sign. vest. et Isid. 19. Etym. c. 22. primo textam 'ibidem fuisse scribit, ejusdem vero usus in Ecclesia fuit ante 'Sylvestrum: nam St. Cyprianus, meminit, et Eutychianus Papa apud 'Durand. l. 2. c. 9. Sacerdotum enim erat habitus, et Casulis introductis Dalmatica data est Diaconis, Walaf. Strabo. c. 24. qui tamen a Vicecomite. l. 3. de Missæ apparatu. c. 26. jure refellitur, cum antea l. 3. c. 29. probaverit ille, fuisse Casulam in usu 'Sacerdotum tempore Apostolorum.... Usi sunt etiam Dalmatica, 'Reges summi, quorum nomina vide apud Baron. in Not. Martyr. 'ad 31. Maii. neque vero Sylvester omnibus Diaconis eam concessit, 'sed tantum Romanæ Ecclesiæ, et in diebus tantum solemnibus, in 'signum lætitiæ dist. 76. c. de jejunio ex Conc. Salegust. exteris 'autem ex privilegio Romani Pontificis, ut ait Gregor. l. 7. Ep. 3. ad 'Aregium; qui Ep. 28. et 113. ejusdem l. 7. tradit aperte, fuisse 'Romanorum tantum Diaconorum propriam vestem. Erat etiam 'Regula, quod Dalmatica adhiberetur cum Gloria in excelsis; ita 'Microl. c. 49. hoc est, ubi Gloria, ibi Dalmaticæ usus, non e converso; nam in Dominicis gaudere et lætare utimur Dalmaticis; 'nou autem dicimus, Gloria in excelsis. Forma antiqua Dalmaticæ 'erat siue manicis; et Ammian. Marcell. l. 14. vocavit eam Pectoralem Tuniculam, quam nos cum manicis ad ebitum vocamus 'Italice Tunicella, pertusas habet alas, Amal. l. 2. c. 21. duas item 'lineas ante et retro, ibidem manicæ latæ sunt, ex Alcuin. supra; 'ubi etiam notat formam habere Crucis, alia habebat, quæ nostræ

'non habent. vide *Innoc. III. vel. Amalar....* Dalmaticæ denique
'usus fuit super Albam, et consequenter cum Amictu et Cingulo,
'quæ conceduntur Diacono in *Conc. Narb. c. 12.* ex ritu antiquiore.
'De Alba ut Diaconi veste mentio est in *Ord. Rom.* Amictus autem
'et Cingulum concomitantur Albam. (p. 61.)... DALMATICA non
'recisis manicis, sed ad manum usque protensis, iisdemque late
'patentibus conficiatur. Longa esse potest 2 cub. 16. unc.; lata vero
'ab humeris 1 cub. et circiter 4 unc.; ab extremis oris undique
'patens circiter 5 cub.' (p. 291.)—*Thesaurus. i.*

Dr. Rock states:—'The *Dalmatic* is a Vestment worn by the
'Deacon, whilst ministering at High Mass. It is a long robe, open
'on each side, and differs from the Chasuble by having a species of
'wide sleeve, and instead of being marked on the back with the
'cross, which superseded the senatorial *latus-clavus*, is ornamented
'with two stripes that were originally the *Angustus-clavus*, worn
'upon their garments by the less dignified amongst the ancient
'Roman people. It derives its name from Dalmatia, the nation
'that invented it; and was originally a vest peculiar to the regal
'power; and, as such, became adopted, and was used in public, by
'several among the Roman Emperors. In the earliest ages of the
'Church, the Deacons wore a garment called *Colobium*, a kind of
'tight narrow Tunic, with very short sleeves, and which, in the
'times of the Roman republic, was worn by the more substantial
'citizens, but afterwards became a senatorial robe.—(The form of
'the Latin *Colobium* is still preserved in the *saccos* worn by Greek
'metropolitan bishops. In reality it differs from the *Dalmatic* :
'it was of the same shape, but its sleeves were shorter, and it was
'not so wide and ample.)—In the reign of Constantine, the Pontiff,
'St Sylvester, conceded to the Deacons of the Roman Church,
'the use of the *Dalmatic* on particular solemnities, a privilege which
'was gradually extended to the other Churches by succeeding
'Popes, as we are informed by St. Gregory the Great. The custom
'of wearing the *Dalmatic* under the Chasuble, was anciently
'peculiar to the Roman Pontiff; but was afterwards allowed as an
'especial favour to certain prelates of the Church. For many
'centuries, however, every Bishop has been entitled to assume this,
'together with his other Vestments, whenever he celebrates High
'Mass. Anciently the *Dalmatic* was white, and its *angusti clavi*,
'or narrow stripes, were scarlet, according to St Isidore. The
'Vestment which is assigned by the Greek Rite to the Deacon
'who officiates at the Eucharistic sacrifice, is denominated *στοιχα-
ριον* (*sticharion*), and very closely resembles the corresponding
'*Dalmatic* of the Latin Church. It extends further down the
'person, and its sleeves are closer and longer than ours. This
'garment, is generally, though not always, white amongst the
'Orientals. With the Greeks, as in the Western Church, it is
'customary to employ purple-coloured vestments during the season
'of Fasting.... The ancient form, the colour, and the ornaments of
'the *Dalmatic*, as used in the Latin Church, may be traced in a
'succession of interesting monuments.... In all these the colour of
'this Ecclesiastical garment is white; it is marked down the sides
'as at present, with two clavi, or stripes, which, instead of being
'as now of gold or other lace, are generally purple, and its shape
'almost exactly resembles the one according to which it continues

'to be fashioned throughout Italy. Like the *Dalmatic*, as it is still made at Rome, it has sleeves, which are wide, but it reaches somewhat lower down the person. Towards the commencement of the 10th century, however, we meet with written documents, which certify the use of *Dalmatics* not only of white, but of those other various colours which are now employed.' (p. 448).—*Hierurgia*.

MR. A. W. PUGIN describes the *Dalmatic* as:—'A long robe with sleeves, partly open at the sides, which for many centuries has been the peculiar Vestment of Deacons. It derives its name from *Dalmatia*, where it was originally used. It was usually composed of *white silk*, with purple stripes, and the sleeves were larger and longer than those of the *Tunic*. The left sleeve being ornamented with fringe or tassels, and the right made plain, for the sake of convenience. ALCUIN says the use of the *Dalmatic* was introduced by St. Silvester; but....we read long before, in the martyrdom of St. Cyprian, that "when he had put off from him his *Dalmatic*, and given it to his Deacons, he stood in his linen *Albe*." The *Dalmatic*, like the *Colobium*, was a long vest reaching to the ankles, and the difference was in the sleeves: the *Dalmatic* had full sleeves, the *Tunic*, which was also shorter, *close* sleeves, and the *Colobium*, either no sleeves, or short, and reaching only to the elbow. (GEORGIUS l. c. 22.). ALCUIN says this vestment is in the form of the cross. Besides the above story of St. CYPRIAN, there are other proofs that the *Dalmatic* was worn by Bishops.... It appears that so long as the old Gallican Liturgy was kept up, that is to the time of HADRIAN I, when CHARLEMAGNE introduced the Roman rite in lieu of it, the French Deacons did not wear *Dalmatics*, but were vested in *Albe* and *Stole* only. They then came into general use, the Emperor himself presenting many *Dalmatics* to different Churches. Shortly after, many Priests assumed the use of the *Dalmatic*, under the *Chasuble*, after the manner of Bishops; but this practice was not sanctioned by authority....According to GEORGIUS, the *Dalmatic* was, at one time, proper to the Deacons of Rome: and conceded gradually to Deacons in other parts of the Church. Later, the privilege of wearing the *Tunic* and *Dalmatic* under the *Chasuble* was granted to Abbots. The use of the *Dalmatic* was also conceded to Kings and Emperors, both at their coronation, and when solemnly assisting at the Holy Sacrifice....The *Dalmatic* still forms a portion of the Vestment used by the English Sovereigns at their coronation....There is now no distinction between the *Dalmatic* of the Deacon and the *Tunic* of the Sub-deacon, although the latter was smaller, and had shorter sleeves than the former....In the old English inventories no distinction is made, but the vestments for the Deacon and Sub-deacon are called *Tunacles*....The ancient *Dalmatics* were long, loose, and provided with large sleeves. The present side flaps, which have been introduced in place of the latter, have no warrant in antiquity, and their type can only be traced to a rent or torn sleeve of a real *Dalmatic*....when *Dalmatics* of this shape are made in stiff materials, they stick out in the most unnatural, inconvenient, and even ludicrous manner.... In order to admit a free passage for the head, in putting on the Vestment, the sides were opened over the shoulders, to the extent

'of a few inches.....Silk or gold *cords*, passed through these slits, 'were contrived to loop or lace them together, and to the ends of 'these *cords tassels* were added, both for weight and ornament; but 'the original use and intention being now lost, they are merely 'attached to the shoulders as a decoration.....CIAMPINI's Work, '*De Cryptis Vaticanis*,' contains many*Dalmatics*, with not only 'rich orphreys and borders, but large square worked apparels, like 'those on ancient *Albes*, at the bottom of the front and back, and 'across the breast and shoulders. They have also rich borders at 'the edges of the sleeves. These *Dalmatics* are exceedingly long, 'and some are fringed at the edges and sides. BALUZE, in his '*Historie de la Maison D'Auvergne*. i. 351. has figured. .(a *Dalmatic* 'with the) orphreys and edges of the sleeves enriched with pearls 'and jewels; there is also a jewelled brooch at the top of the side 'openings.' (p. 103.)—*Glossary of Eccl. Ornament and Costume*.

In the "VOYAGES LITURGIQUES" par Le Sieur De Moleon, we read that the *Dalmatic* was frequently worn by Deacons, and Officiating Priests in the French Churches under the Chasuble, and descended nearly to the heels. The sides were sometimes closed (*cousus*), and the sleeves narrow. The Tunicle of the Subdeacon was without sleeves; in some places short and narrow. — *à Paris*. 1718.

THE FANON, see MANIPLE.

THE GIRDLE.

Belt, Zone, Surcingle.—*Baltheus, Cingulum, Succingulum, Subcinctorium, Zona*.—(Ceinture. Fr.—Cingolo. *Ital*.)

The *Girdle*, as a part of Ecclesiastical costume, is an accompaniment of the *Albe*, and its use, as such, is therefore dependent upon the wearing of that Vestment. It was originally a flat band of white linen worn round the waist, and often elaborately ornamented with gold and precious stones: in later times, the *Girdle* has assumed the form of a plaited cord with tasselled ends, made of silk or linen thread; and of various colours, oftener red, sometimes white, and occasionally red and green intermixed. It is worn by Bishops, Priests, and Deacons, and all, indeed, who wear the *Albe*. In addition to the simple *Girdle*, Popes and Bishops also wore a *Sash* (*Succinctorium, Succincta, Subcingulum, Præcinctorium*), which was generally

made of red silk. Sometimes the *Sash* merely assumed the form of an ornamental addition to the Girdle, the latter being enlarged and widened at the ends, so as to present a flat surface capable of exquisite embroidery. In the Church of England the *Girdle*, as an appendage of the *Albe*, has passed with that Vestment into desuetude; although they both have, here and there, been revived, as the appropriate costume for Choristers; in fact, the *Albe* and scarlet Girdle have been lately introduced into one or two Churches as the Vestment of the Parish Choir-Boys. The *Girdle*, however, is more familiar to us as the cincture of the *Cassock*. It is made of the same colour and material as that vesture, and is formed in broad and flat folds. The *Cassock*, indeed, has been said to be only a *black Albe*.—DU CANGE, GAVANTUS, GEORGIUS, BONANNI, &c.

The Rev. R. HART says:—‘*Cingulum*, the *Girdle*, fastened round the *Albe* at the loins was usually of white flax tasselled at the ends, but sometimes of a richer material.’ (p. 256.)..... While the ‘*Succingulum*, the *Surcingle*, was an ornamental addition to a Bishop’s Girdle. It was doubled, resembled a *Maniple*, and ‘hung down upon the left side.’ (p. 260).—*Eccl. Records*.

DR. HOOK describes the *Girdle* as—‘A Cincture binding the Alb round the waist. Formerly it was flat and broad, and sometimes adorned with jewels; in the Roman Catholic Church it has been changed into a long cord with dependent extremities and tassels. The *Zone* is regarded as a type of purity.

Romanist writers thus describe the *Girdle* :—

DR. ROCK, after observing that the *Albe* is confined with a *Girdle*, adds:—‘It is in more modern times only that the *Girdle* has been generally made like a cord; anciently it was flat and broad; and whilst it wore the appearance, was indiscriminately denominated by the terms of *Belt*, and *Zone*, as well as *Girdle*. It was not always white, but varied in its colours, and not frequently was woven of gold, and richly decorated with embroidery, and studded with precious stones.....The *Girdle* is eloquently emblematical of that chastity and unsullied purity, with which both Priest and people should anxiously endeavour to array themselves &c.....The *Zone* or *Girdle* with which the Priest girds himself round the waist, over the *Alb*, is noticed in all the Greek and Oriental Liturgies.....From the *Girdle* used by the Pope at the celebration of the Mass, hangs, on the left side, an ornament called the *Succinctorium*, which somewhat resembles a small *Maniple*.’ (p. 426).—*Hierurgia*.

MR. A. W. PUGN describes the *Girdle* as:—‘A cord of silk or white thread tasselled at the end, with which the *Albe* is girded round the loins, and adjusted to a convenient length. GEORGIUS (says), the *Girdle* (*Cingulum, Zona, sive baltheus*) is mentioned among the Sacred Vestments in the oldest Roman Ordinals. The *Girdle* was formerly of various colours, and adorned with gold, and sometimes precious stones. That found in the tomb of BONIFACE VIII was of red and green silk, with silken cords and tassels, beautifully worked The *Succinctorium*, or *Sash*, (variously called *subcingulum, subcineta*, and *præcinctorium*) was anciently worn by all Bishops, in addition to the *Girdle*. It is now worn by the Pope only.... The *Inventory of Canterbury Cathedral* (has):—“*Cingulo de rubco serico plano; Cingulo de rubeo serico brudato; Cingulo de serico mixto; Cingulo de serico.*” (DART’s *Hist. App. x.*). These and other instances establish the use of *Girdles* of rich material in the old English Church.’ (p. 136.)
—*Glossary of Eccl. Ornament and Costume.*

THE GOWN.

Sagum.

The *Gown* was the ancient *Sagum*, and originally had the form of a smock-frock, with wide-mouthed sleeves, and a hole for the head to pass through; it was the common dress of all classes, and was worn by both men and women. *Fosbroke* says, that with the Anglo-Saxon, and Norman ladies it had the appearance of a long shirt with very long sleeves; sometimes these only reached to the elbows; sometimes the Gown was without any sleeves; but the waist was constantly bound with a girdle. In the 12th century, the *Gown* of the men was like that of the Lord Mayor of London, and *Hoods* were connected with it. It seems that the first and most important alteration in its make was in the sleeves, which became wider and more open, and ended in a kind of pocket. The *Gown* grew into general use in the 15th century, and among the women superseded the super-tunic; but was at last itself displaced, as to common wear, by the doublet, and cloak. The *Gown* was, however, retained by Scholars and Ecclesiastics; and was the particular Habit of the Benedictine Monks, from whom it passed to our Universities. It was at first simply a kind of coat, reaching a little below the knees, with sleeves of

ordinary width and length, and without gatherings on the shoulders. When however 'Degrees' in learning became more common, as literature advanced, changes were made in the form of the *Gown* for distinction's sake, as well of the Degree, as of the Faculty; and colours, and facings, were also introduced; and likewise Hoods, for a similar purpose; scarlet was the prevailing colour for Doctors and Professors, and black for other ranks and Degrees. The ancient *Academical Gown* is thought to have been what we now consider the *Clerical* or *Preaching-Gown*, *full-sleeved*, with the wrist-bands tucked up to the elbow: this Gown is also the *Court-dress* of the Clergy. The *Academical* or *Degree Gown* of the present day is considered to approach in its form, very nearly to the old Geneva or Puritan Habit; yet it is known that *Calvin* usually wore a Habit resembling the *Civilian's Gown*, which fell back in a lappet behind the neck. The true *Geneva Gown*, however, had more the form of a cloak. The distinctive characters of the *Academic* and the *Preaching Gowns* of the past age are apparent in the engraved title-page of "*The Workes of JOHN BOYES, Doctor in Divinitie and Dean of Canterbury*" published in 1622; where a Priest is represented in three different medallions, as writing and studying in a *Master of Arts' Gown*, with the mottoes under,—"*In eo sumus et scimus.*" "*Scriba doctus in regna cœlorum.*" "*Consiliarii mei.*" While in another medallion the same person is represented *preaching* in a pulpit in a *full-sleeved Gown*, with a narrow wristband, and wearing his *Hood*; and underneath was the motto, "*Opportunè Importunè.*" See further the description given by *Anthony à Wood* *infra* p. 964.—*DU CANGE, STRUTT, PLANCHE, ANTHONY A WOOD, HELYOT, &c.*

We here annex a few authorities which may help to elucidate this obscure subject; and we have also introduced the *Canons*, &c. of the Church of England bearing upon the point. The *Gown*, however, is prescribed in no Rubric of the Liturgy,

and is considered to be strictly the *private*, or *Academic Dress*, of the wearer. The question of its use as the *Preaching-Dress* will be considered hereafter.

In the Synod of "*Trullus*" (a *cupolo* in the Emperor's palace at Constantinople) A. D. 683. we find a Canon which enjoins:— 'That Clergymen neither in city nor on the road use any habit, but such *Gowns* (*στολαι*) as have been ordered, under pain of one week's suspension from Communion.'—JOHNSON'S *Vade Mecum*. ii. 238.

In ABP. BOUCHIER'S Constitutions A. D. 1463, may be read:— 'We . . . do enact and ordain that no Priest, or Clerk in holy orders, or beneficed, do publicly wear any *Gown* or npper Garment, but what is close before, and not wholly open, nor any bordering of skins or furs in the lower edges or circumference.'—JOHNSON'S *Canons* &c. ii. 516.

In the '*Book of Advertisements*' of 1564 it is ordered:— 'That all Deanes of Cathedrall Churches, Masters of Colledges, all Archdeacons, and other dignitaries in Cathedrall Churches, Doctors, Bachelors of Divinitye and Lawe, having any ecclesiasticall livinge, shall weare in their common apparell abrode a syde *Gowne* with sleeves streyght at the hand without any cuttes in the same; and that also without any fallinge cape; and to weare typpets of sarcenet, as is lawfull for them by the act of Parliament, "anno xxiv. Hen. Octavi."—CARDWELL'S *Doc. Ann.* i. 294.

Similarly, in CANON 74. we find prescribed:— 'All Deans Masters of Colleges, Archdeacons, and Prebendaries, in Cathedral and Collegiate Churches, (being Priests or Deacons), Doctors in Divinity, Law, and Physic, Bachelors in Divinity, Masters of Arts, and Bachelors of Law, having any Ecclesiastical Living, shall usually wear *Gowns* with standing collars, and sleeves straight at the hands, or wide sleeves, as is used in the Universities, with Hoods, or Tippetts of silk or sarcenet, and square Caps.' &c.—CANON 74.

BP. MONTAGU has in his Articles of Inquiry, the following:— 'Doth your Minister officiate Divine Service in the Habit and Apparel of his order, with a Surplice, an Hood, a *Gown*, and a Tippet? not in a Cloak, a sleeveless jacket, or horseman's coat? for such have I known.' (p. 67.).—*Articles of Inquiry*.

BP. JEBB, in his *Primary Charge* to the Clergy of the Diocese of Limerick, 1823, remarks emphatically,—"I must make it a particular request, that every member of this Diocese will provide himself with a decent *black Gown*." (p. 205.).—*Pastoral Instructions*.

FOSBROKE, when speaking of the costume of the 9th century, says:—"A long habit was the distinction of persons of rank, who never assumed a short Coat or Jacket fashion, but in the country or on military service, for the *short Habit* characterized the people, and hence came the custom of exhibiting dignity by long robes

'or *Gowns*. At the end of the 9th century, persons who were 'ambitious of distinction bordered their Habits with furs of sable, 'ermine and miniver....of *Gentlemen of the long robe*, (as we call 'them) there were none, the Clergy excepted, who in the 6th century were always to be attired in an *Alb*.' (p. 925).... In the '14th century the males appear in *Tunicks, Gowns with sleeves* 'of all fashions, *Rochets*, i. e. tunicks without sleeves (like a Bishop's 'black satin Vestment worn with the lawn sleeves); Cloaks with 'or without Hoods, short, long, and of various fashions.' (p. 929.) '....In the 15th century, the *Gown* as an exterior Garment, 'is less frequent, and the skirts of the Tunic more puckered and 'protuberant; the sleeves those of Bishops; or in persons of distinction, 'often *ending in a distended bag*, or *lappets* &c.; Cloaks, or appen- 'dages to Tunics, appear with large flaps over the arms, like 'pendent wings, and compartments of slips.' (p. 930.).... 'In the '16th century, the men of this era wear *Gowns*, tight or easy.... 'The *fur Gown* of this century is preserved in the *livery Gown* 'of the City of London.' (p. 931.).... Under the word *Sleeve*, FOSBROKE writes:—'By the distinctions of *Degree* in the Oxford 'Gowns being fixed in the sleeves, it is manifest that the fashions of 'them were denotations of rank. Sleeves of all forms and shapes 'occur in the dresses of our ancestors of both sexes....In male 'persons of distinction in the 15th century occur sleeves with 'arm-holes, which sleeves are large and pendent in the form of a 'bladder; others with *arm-holes*, also project, and are of the form 'of a cow's horn, the large end at the shoulder. There are others 'very big, and of different fantastic forms in the same century.' (p. 959).—*Encyclop. of Antiquities*.

ARCHDEACON HARRISON, after quoting from STRYPE's *Annals* (i. 488.) a passage from a Book entitled, "*A pleasant Dialogue between a Soldier of Berwick and an English Chaplain*," which runs in these words:—"But Bernard, I pray thee, tell me of thine 'honesty what was the cause that thou hast been in so many 'changes of apparel *this forenoon*, now black, now white, now in silk 'and gold, and now at length in this *swouping black gown*, and this 'sarcenet flaunting tippet." &c.;—thus proceeds:—"The "*swouping black Gown*" spoken of in the passage just quoted is, evidently, 'what is still generally called the "*preaching Gown*," full-sleeved. 'It is very commonly said that this Gown is of Genevan origin, and 'the mere Court dress of the Clergy; but in both respects, I believe, 'the statement is incorrect. In the description above quoted, it is 'evidently worn by the Clergyman whose dress is in conformity 'with the established order; and it is, moreover, contrary to what 'we should naturally expect to find, that the Genevan, or Puritan, 'should be the Court Dress. And the very reverse would seem to 'be the fact.' (p. 25.).....After quoting MR. JEBB's remarks, which will be found below, the ARCHDEACON adds:—"It may be pleaded 'in defence of the *Academical Gown*, that it marks the Preacher to 'be a learned man... But undoubtedly, if it be a question which is, 'formally and distinctly, the Clerical dress of the Preacher, it is the '*full-sleeved Gown*.....Nay, if the learned ANTHONY à WOOD may 'be taken as an authority in these matters, it would seem that that 'which is now commonly supposed to be the ancient *Academical Gown* is, in reality, the Genevan, and the supposed *Genevan Gown*

"the ancient Academical, or nearly resembling it....ANTHONY à
 "Wood proceeds to say :—"When literature was restored by certain
 "Benedictine Monks, whom that King (Alfred) appointed to read in
 "Oxford, the Scholars did from that time, as we may suppose, take
 "their fashions; that is to say, *ocrea*, et vestes, vel habitus de
 "pulla chimera, i.e. boots and garments, or habits of a black colour
 "or resemblance. As for other formalities which they did wear, as
 "Cap and Hood, I am not certain whether the Scholars followed
 "the fashion of them or not, but as far as I can yet understand they
 "did. JOHN WOLFIUS, in speaking of the Order and Habit of the
 "Benedictine Monks, saith thus :—"In vestitu veteres usi fuerunt
 "Cuculla, Tunica, et Scapulari; Cuculla est Cappa supra Tunicam
 "inferiorem quam Meloten quidam appellant: à nonnullis Tax
 "dicitur: Scapulare etiam à Scapulis, quod scapulas tegit, &c.
 "Which Hood, Coat, and Scapular (the last being a narrow piece of
 "cloth hanging down before and behind), were used (though since
 "much enlarged) by our old Scholars, as I have seen it on ancient
 "glass windows, seals, &c. Gown, wide-sleeved, for such in several
 "foregoing ages was, and is still, the Benedictine Habit, and was
 "anciently used by the generality of Scholars. At first when it was
 "used it was no more than an ordinary coat (Tunica, as WOLFIUS
 "hath told you), and reached but a little lower than the knees.
 "The shoulders were but a little or not at all gathered, neither were
 "the sleeves much wider than an ordinary coat, though since by
 "degrees much enlarged. From the said form the Surplices
 "(Dalmatica, first worked in Dalmatia, and therefore so called)
 "received their fashion also, very scanty and slender at first, but
 "afterwards wider than Gowns, When degrees became a little
 "frequent among us in the reigns of Richard I. and K. John, other
 "fashions were invented for distinction sake not only in relation
 "to Degrees, but Faculties, yet the wide sleeves are still worn
 "by Bachelours, and by such Undergraduates that receive mainten-
 "ance in Colleges by the allowance of their respective Founders,
 "worn at first black, then in several colours, and at length, when
 "DR. LAUD was Chancellor, black again by every Scholar, unless
 "the sons of Noblemen, who may wear any colour. To conclude,
 "though there was a common distinction "in vestitu" made be-
 "tween the Masters or Doctors of Theology, Medicine, Law, and
 "Arts, yet in solemn assemblies and perambulations, or processions
 "of the University, the fashions of their "vestitus" were all the
 "same, only differenced by colour; as for example, the fashion that
 "Masters, or Doctors, or Professors of Theology used, was a scarlet
 "Gown with wide sleeves (not of a light red as now, but red with
 "blue or purple mixed with it), faced with certain beast skins
 "furled, both costly and precious. Over that a Habit of the same,
 "viz. half a Gown without sleeves, close before, and over all a Hood
 "lined with the same matter that the Gown is faced with. The
 "fashion of a Doctor, or Professor of Law, or Medicine, was the
 "same with Theologians, only distinguished by the facing and lining
 "of another colour; but that of artists was commonly black, as
 "their Habits also were, but faced and lined with furs or miniver.
 "As for Bachelours of Arts, Law, and Physic, their Gowns, which
 "were of various colours, as russet, violet, tawny, blue, &c. were
 "also wide-sleeved, but not faced, and their Hoods (for they had
 "no Habits) of the same colour with their Gowns, but not lined,

"only edged with Lamb or Cony skin. The *Gown* that a *Doctor of Divinity* now wears, as also that by a *Master of Arts*, or such that are in *Holy Orders*, hath no *Cape*, only long sleeves with a cross slit to put the arms through. Which *Gown* is not ancient, and never known to be worn by any before the time of JOHN CALVIN, who, as it is said, was the first that wore it, but had the slit long-ways, and facing lined with fur." (*Hist. and Antiq. of Unvers. of Oxford*. i. pp. 68, 69.).—"The *Gown* here described," says ARCHDEACON HARRISON, "may be seen in the engraved portraits of Calvin, Diodati, and others. In the records of ABP. LAUD's Chancellorship of the University of Oxford, we find in 1638, an order made by the Heads of Houses, that the Doctors who were to attend the King at Woodstock "should all go in *wide-sleeved scarlet Gowns* (not in *Habit* and *Hood*), save only the Preacher, who during his Sermon should wear his *Hood* also; and further, that both the Proctors should go in their *wide-sleeved Gowns* too." In the following year, he writes thus to his Vice-Chancellor on the subject of Academical Dress, from Lambeth, Feb. 20th, 1638—9. "I am likewise told that diverse of the younger sort, and some Masters begin again to leave the *wide-sleeved Gown* apace, and take up that which they call the *Lawyer's Gown*." (In a note the ARCHDEACON writes:—"Calvin's *Gown* resembled the Civilian's, falling back in a lappet.")—It would appear, then, not only that the dress of the Preacher, as recognized by the Rubric of Edward's First Book (if we are to look to that as our rule), was in reality the *Academic Gown*, but also that that *Gown* was anciently and properly none other than that, or nearly resembling it, which has been generally supposed of late years to be the modern Genevan, or the mere Court dress, viz. the *wide-sleeved*, or, as it is commonly called, the *Preaching-Gown*. And if one dress or the other, the *Gown* or *Surplice*, as used in the Pulpit, must needs be associated with ideas of Popery, the stigma would attach rather to the *Gown*, as having been derived originally, it would appear, from the Monastic orders. (p. 28.) The Parishioners never provide a *Gown*, and, moreover, the *Gown* is nowhere mentioned or alluded to in any of the Rubrics, nor included among the furniture and ornaments proper for Divine Service. The Parish, as has been already remarked, do not provide the *Gown*, because it is the personal private dress of the Clergyman; and it is nowhere mentioned in the Rubrics, though it is in the *Advertisements*, *Canons*, &c. which have given regulations on such matters.' (p. 122.).—*Historical Inquiry.*

The REV. J. JEBB remarks:—"The *Gown* most improperly has come to be considered as an official Vesture of Divine Service, instead of what it really is, nothing more than the *private dress* of the Clergy which they used formerly, and at no very distant time, to wear on all common occasions, just as the resident Members do at the Universities, but the use of which has been gradually more and more curtailed. At least it is now only the full dress of the Clergy. It is however now commonly regarded as the *Preaching robe*: and thus, while the change of dress, prescribed by the Church, when passing from the office of Matins or Litany to the Communion, is altogether neglected, this absurd practice is considered as regular and legitimate. It has been alleged, indeed, that while preaching the Minister is teaching in his private capacity,

'and, therefore, that he ought to wear a less official dress.' (p. 220.)
 '....'With respect to the ordinary dress of Clergymen, when not officiating, the CANON prescribes the use of either of two sorts of *Gowns*: that of the Academical degree, or one peculiar to the Clergy. As to the *Academical Gown*, custom has almost exclusively adopted that which is the proper distinction of the *Master of Arts*, even though the wearer may be a Bachelor or Doctor of Laws. The *Clerical Gown* is described in the Canon as having a "standing collar," that is, not falling back in a lappet like the *Civilian's Gown*, and "strait at the hands," that is, with a narrow wrist-band: modern custom having, however, tucked up the full sleeve to the elbow, the narrow wrist-band no longer appearing. This *Gown* has been objected to as not so regular a dress as the other; as adopted from the Puritans, and as less distinctive, since Dissenting teachers use it. But in reality, it is more regular, as marking the Clerical Order, which the *Academical Gowns* do not. It is not adopted from the Puritans, since the *Geneva Gown* or Cloak was in fashion altogether different: and the Dissenters may rather be regarded as having usurped an ancient Clerical Dress. It is always worn at the Court of the Sovereign. In fact the whole tendency of our times has been, especially at the Universities, to mark the Academical rank rather than the order in the Church.' (p. 222.)—*Choral Service*.

The REV. J. C. ROBERTSON says that in ordinary Churches, 'a *Gown* has long been the Pulpit-dress worn by Clergymen of all opinions, and not supposed to be any badge of a party....Of late, however, we have heard very different opinions; the *Gown* has been decried as "a relic of Puritanism," a "Genevan rag," utterly unauthorized and unknown in our Pulpits until the times of the Great Rebellion. On some of these assertions it may be observed before going further, that *Gowns* are authorized as a part of the ordinary Clerical dress, and are still worn out of doors in the Universities; at the worst, therefore, they become puritanical and Genevan rags only when worn in the Pulpit.' (p. 103.)...MR. ROBERTSON subsequently cites (from STRYPE's *Ann.* i. 336.) a request from Nowell, and others, to Convocation in 1562, couched in these words:—"That the use of Vestments, Copes, and Surplices, may be taken away, so that all Ministers in their Ministry use a grave, comely, and side (i. e. long) garment, as commonly they do in preaching." and again:—"That the Ministers be not compelled to wear such *Gowns* and Caps as the enemies of Christ's Gospel have chosen to be the special array of their priesthood." "Hence the Preaching Garment approved by the Puritans would seem not to have been the same with the ordinary canonical dress."...MR. ROBERTSON also cites from STRYPE's *Life of Grindal*, (p. 97.) that London Ministers are "prayed (by GRINDAL their Bishop. 1564.) to take on them the *Gown*, (which one of them describes to be a *Turkey Gown* with a falling cape), and to wear in the Ministry of the Church a Surplice only." To which he adds, as a Note:—"This name (*Turkey Gown*) is more commonly used to describe an uncanonical habit. Thus, *Harding* "twits" the Reformed Church—"Do not some wear side *Gowns*, having large sleeves, which is not well liked of your sect? Some of more perfection (i. e. puritans), *Turkey Gowns*, gaberlines, frocks, or night gowns of the most lay fashion, for avoiding of superstition." (*Ap. JEWEL. Def. Apol.*

'323.). And the description of the dress in which the puritan delegates appeared at the Hampton Court Conference—"Gowns of the shape of those worn by Turkey Merchants,"—is interpreted by COLLIER (ii. 271.) as shewing that they had nothing of the 'canonical Habit.' (p. 106.)....'We find, further, that the fancy of the Puritans ran, not in *Gowns*, but on Cloaks, and other unauthorized and unacademical garments. Far from being of Genevan fashion, the *Gown* was abhorred by the Genevating party, little, if at all, less than the Surplice itself.' (p. 117.)....'We have, I trust, seen....grounds for thinking of the *Gown* less vilely than some zealous Churchmen require us to do; and in order further to make it appear tolerable, let me remind some persons that Monks preach in the Habit of their order ("si concionator sit regularis, remanet inditus solo habitu suo regulari."—GAVANT. *Thesaur.* i. 209.), and a *Gown* is properly the *habit* of an English Clergyman. The garment described in the 'Advertizements' of 1565 is identified by MR. JEBB (p. 223.) with that which is now styled a *Preacher's Gown*, "modern custom having, however, tucked up the full sleeve to the elbow, the narrow wrists no longer appearing." I cannot agree with MR. JEBB in thinking that a Graduate ought to wear this *Gown* rather than that of his degree.' (p. 118.).—*How Shall we Conform to the Liturgy.*

The REV. E. SCOBELL remarks:—"The *Gown* and *Cassock* are not remnants of "Genevan superstition," as has been sometimes said, any more than the Surplice might be called a remnant of "Paganism"; for certain it is that the Dress of Heathen Priests was a white vest....Neither is the *Gown* and *Cassock* a Dress assumed especially for Preaching, or for any particular occasion; but it is the regular Canonical, and ordinary Dress of every Minister of the Church of England, which was formerly always worn, and which he is bound by the letter of the law still to wear; and which it is presumed he invariably does wear, at least in every public ministration of the Church: and any other Vestment, or "Ornament," as the Rubric calls it, superadded to this, in any service is and can be added by special appointment alone.' (p. 35.).—*Thoughts on Church Matters.*

MR. GILBERT FRENCH observes:—"The *Academic Gown*, like the Hood, is merely an adaptation of the attire worn by the Laity, during the middle ages. So early as the Saxon era, the costume of both sexes consisted of a flowing robe, with sleeves of inordinate size pendant from the wrist or the elbow....The robes of the English Universities resemble very closely those of ancient times, and correspond in form to a remarkable extent with the *Gowns* represented in illuminations of the 13th, and 14th centuries. Except in the sleeves, the *Gowns* of the Clergy do not vary in form; but these, like the Tippet or Hood, are so contrived as to indicate, by some peculiarity of form, the Academic degree of the wearer. There is, however, one form of robe which may be worn without distinction by all Clergymen. Instead of long pendant sleeves, those of the *Preacher's Gown* are remarkably short, reaching only to the elbow; they are, at the same time, extremely wide and full, a form which contributes to the dignified appearance of the wearer. This *pudding-sleeved, Preacher's, or dress, Gown*; for it is known by

'all these names, is generally—but by no means exclusively—worn 'by Clergymen who are not Graduates.' (p. 164—6.).—*On the Minor Accessories to the Service of the Church.*

In "POPULAR TRACTS" we read:—'As for the *Gown* which 'has been so clamorously required in the Pulpit, it is only an 'Academical distinction, and may be worn by any layman, who has 'taken an University degree. Why should the Clergyman in the 'Pulpit look like a mere layman? Why should not his dress bespeak 'him as one sent forth from God for the work of the ministry?' (p. 9.).—No. II. Published by A. Holden. Exeter.

THE HOOD.

Caputium, Cucullus, Almutium, Amicia.—(Capuchon, Chaperon, *Fr.*—Cappuccio, *Ital.*)

THE *Cowl*, or *Hood*, was originally a covering for the head to protect it against the inclemency of the weather; and was worn by all classes without distinction. Its ready adaptation to concealing the features led to its adoption at a very early age by Monks and Ascetics. As these multiplied, and formed themselves into various distinct orders, their *Hoods* assumed a different fashion in cut, colour and material. From the Monks it passed to the Cathedral and Collegiate Churches; and from them to the Universities; so that at the present time it is a mere badge of distinction, serving to point out the *Academical degree* of the wearer; and forms rather a vesture of ornament than of use. It seems, indeed, to be descended from the *Almuze* (see *supra*. p. 914.). The Doctor's *Hood* is generally scarlet; but the greater variety is in the Master of Arts' *Hood*. The *M.A. Hood* of Oxford is black lined with red; of Cambridge, black lined with white while regent, but without the white when non-regent. The *M.A. Hood* of Dublin is black lined with blue; and of Durham, black lined with purple. The *B.A. Hood* is black lined with a border of white fur. Out of the Universities the *Hood* has become almost exclusively an Ecclesiastical ornament. It is required by the 58th *Canon* to be worn by all Ministers when reading the Public Prayers; also when Preaching, by the *Rubric* of Edward's First Liturgy. The

use of the *Hood* is enjoined on Members of Cathedral Establishments in their ministrations by a *Rubric* of the same Liturgy of Edward VI., as well as by the 25th *Canon*; and its adoption by members of the Universities is enforced by the 17th *Canon*.—DU CANGE. &c. (See *supra* p. 873.).

In a *Constitution* of ABP. BOURCHIER'S, A. D. 1463. we read:—
 'No one who is not graduated in some University, or possessed of
 'some Ecclesiastical dignity, do wear a Cap with a Cape (*Hood*,
 'Caputium penulatum), nor a double Cape, nor a single one with a
 'cornet, or a short Hood after the manner of prelates and graduates,
 'excepting only the Priest and Clerks in the service of our Lord
 'the King.'—JOHNSON'S *Laws and Canons* &c. ii. 516.

DR. NICHOLLS (*ob.* 1712.) says:—'Another Ecclesiastical Ornament which is ordered to be worn in the celebration of Divine Service, is the *Hood*. But if there be any fault in wearing this Habit the University is to be blamed for it, rather than the Church: for the *Hoods*, which are generally worn by the Clergy, are the Habits of their Degrees, which they have taken in one of the Universities. The *Hood*, is called by the Latins *Caputium*, or *Cucullus*. The latter seems to be the most proper name for it, and was of great antiquity. For the *Cucullus* was an Habit among the ancient Romans; it being a coarse covering for the head, something like our fishermen's caps, made of thrum or coarse yarn; broad at the lower part, for the head to go in, and then lessening gradually, till it ended in a point.... The Gauls, especially the Druids, wore the *Cucullus* (or *Hood*) very long, so that the top part thereof hung down behind: hence when it came to be used at Rome it obtained the name of *Bardo-Cucullus*, or the Bard's Hood. Nay, some wore it so big and large that they could make it lap over their faces.... In time, the *Cowl* or *Hood* was enlarged, so as to cover the head and neck, and to muffle up the person that wore it in such a manner, as not to be known when he went along.... The *Hood* continued in use in the time of the later Emperors of Rome; it being mentioned in the writings of CAPITOLINUS and SPARTAN. When the Monks and Asceticks began in the Church, they took up the use of it, as being a melancholy Habit, when drawn over part of their faces; keeping them both from being stared at, and from looking about. And as the several orders of the Monks grew up, there was hardly any one of them but had the *Hood* or *Cowl*, a little differenced in the cut or fashion of it. But generally it was contrived so, that in cold or wet weather, it might be a covering to the head; or, at other times, when they pleased, they might let it fall back behind them. The *Hood* was also used by the Canons of Cathedral and Collegiate Churches; tho' they were forbidden by the *Canons* to use the same *Hood* with the Monks. (*Conc. Aquisgr.*). The Universities took the *Hood* from the Cathedrals: for, in the latter ages, the Monks had made their *Hood* and *Gown* to be the same thing; so that, among them, the *Cucullus* signified their whole Habit, and not the *Hood* only; and so it was used for the last 400 or 500 years. Thus the *Hood*, properly

'so called, was used only by University Graduates, and secular dignified Priests; and by them, rather for ornament than for use.'—*Com. Prayer* in loco.

WHEATLY (*ob.* 1742) observes:—'Next to the Surplice that which is of most frequent use in the celebration of Divine Service is the *Hood*, or the Habit denoting the Degree which the person officiating has taken in the University. This in Latin is called *Caputium* or *Cucullus*; though of the two names the latter seems to be the more proper and ancient. For the *Cucullus* was a Habit among the ancient Romans, being a coarse covering for the head, broad at one end for the head to go in, and then lessening gradually till it ended in a point. From the Romans the use of it was taken up by the old Monks and Ascetics; who, as soon as they began in the Church, made choice of this Habit as suitable to that strict reservedness which they professed. For when this was drawn over their faces, it at once prevented them from gazing at others, or being stared at themselves. And as the several orders of Monks grew up, there was hardly any one of them but had the *Hood* or *Cowl*, only a little varied in the cut or fashion of it. But generally it was contrived so, that in cold or wet weather it might be a covering to the head; or at other times, when they pleased, they might let it fall back behind them, hanging upon their neck by the lower end, after the same manner as it now is generally used with us. After this it came to be used by the several members of Cathedral Churches and Colleges, though they were not allowed to have the same sort of *Hoods* as the monks. And from these the Universities took the use of it, to denote the difference of Degrees among their members; varying the materials, colour, and fashion of it, according to the degree of the person that wears it. And that these Academical honours (which always entitle those they are conferred upon to the greater respect and esteem of the people) might be known abroad as well as in the Universities; the Church enjoins (both by this *Rubric* [in *EDWARD'S First Liturgy*], and her *Canons* [17th, 25th, and 58th]) that every Minister who is a Graduate, shall wear his proper *Hood* during the time of Divine Service, but forbidding all that are not Graduates to wear it, under pain of suspension; allowing them, in the room of it, to wear upon their surplices some decent Tippet of black, so it be not silk. *Can.* 58. (p. 102).—*Rat. Ill. of Book of Common Prayer.*

The REV. W. BATES remarks:—'The *Hood* was originally a Cape attached to the back part of the collar of lay as well as Ecclesiastical garments, and might be drawn over the head if necessary. It was lined with furs, silks, and stuffs of various kinds, as may be seen in the robes of different orders of Graduates in our Universities. *Du Cange* thinks that a part of these *Hoods*, which originally fitted on the head, was afterwards detached, and finally became the *Square Cap* which is now generally worn by Students, and some other members of the Universities. The words *Almuttonium*, *Capucium*, *Amicia*, and others, are generally supposed to refer to these *Hoods*, and *Caps*; but nothing very definite seems to be known on the subject.' (p. 316).—*Lectures on Christian Antiquities &c.*

THE REV. W. GOODE after quoting the *Rubric of Edward's First Liturgy*. (b.) *supra*. p. 808., remarks:—The *Rubric* respecting 'the use of the *Surplice and Hood* prescribes nothing that varies 'from the present well-understood law and universal custom, except 'in requiring the use of the *Hood in Preaching*, which is not ordinarily the practice among us when the *Gown* is used in Preaching; 'but, as I suppose no one either among the Clergy or Laity would 'have any objection to its use, if any one chose to wear it, or was 'required to wear it, it is a point not worth further notice.' (p. 31.) —*Cer. of Ch. of England*.

DR. HOOK says, the *Hood* is—'an ornamental fold that hangs 'down the back of a graduate to mark his Degree. This part of 'the Dress was formerly not intended for distinction and ornament, 'but for use. It was generally fastened to the back of the Cope, or 'other vesture, and in case of rain or cold was drawn over the 'head. In the Universities the *Hoods* of the Graduates were made 'to signify their Degrees by varying the colours and the materials. 'By the 58th Canon, "Every Minister saying the Public Prayers, ' &c." (p. 305.)—*Church. Dict.* 6th. edit.

THE REV. W. PALMER states:—'The *Hood*, in Latin *Caputium*, '*Almucium*, *Amicia*, &c. is perhaps as ancient a garment as any.... 'and was formerly not intended merely for distinction and ornament, but for use. It was generally fastened to the back of the 'Cope, *Casula*, or other vesture, and in case of rain or cold was 'drawn over the head. It was formerly used by the Laity as well 'as the Clergy, and by the monastic orders. In Universities, the '*Hoods* of Graduates were made to signify their degrees by varying 'the colours and materials. In Cathedral and Collegiate Churches, 'the *Hoods* of the Canons and Prebendaries were frequently lined 'with fur or wool, and always worn in the Choir. The term '*Almucium* or *Amice*, was particularly applied to these last. See 'DU CANGE vocibus '*Capucium*,' '*Almucium*,'.... All our Clergy 'are permitted to wear the *Hood* at the Daily Service, and on other 'proper occasions.'—*Orig. Lit.* ii. 409.

THE REV. J. C. ROBERTSON says:—'The *Hood*, as worn among 'us, is an Academical distinction.... The *Hood* ought properly to 'be worn with the Preaching Garment, whatever this be; and I 'may notice that it appears to have been formerly reckoned among, 'things which are to be provided at the cost of the Parish.' (p. 119.) —*How Shall we Conform to the Liturgy*.

MR. GILBERT FRENCH observes:—'The *Cowl*, *Hood*, or *Capuchon*, was used in England during the 12th, 13th, and 14th centuries, by both sexes, and all classes and professions. Within doors 'it was suspended over the shoulders, exactly in the same manner 'as now practised by the Clergy. It was conveniently adapted as a 'covering for the head, neck, and shoulders, in any variety of 'weather; while it served, at the same time, to conceal the person 'of the wearer, who could button it over the chin and month, or 'draw the upper part over the forehead and eyes. Though an 'independent portion of the dress, the *Capuchon* was often attached 'to the outer robe of the Churchman, or to the surcoat of the 'soldier, who wore it instead of the helmet, when not engaged in

‘warfare....Even among Civilians, after the Cap or Bonnet came into general use, the *Cowl* was still retained, and occasionally worn beneath it, as a convenient protection in travelling. A garment so generally used, was, of course, subjected to various alterations in the fashions of its material and form....Its form was subjected to many alterations, in accordance with the arbitrary fashions of the time. One of the most singular was the addition of a long tail, *tippet*, or *liripipe*, attached to, or proceeding from, that portion which covered the crown of the head....In the 15th century, the *Cowl* was considerably altered in form; the portion used to cover the neck and shoulders being twisted into a thick role, or “roundlet,” surrounded that part which covered the head, and the whole approximating, somewhat in appearance, to the modern hat. At this time it attained the name of the *Chaperon*. The ancient *Cowl* lingered in England, as a religious and mourning Habit, long after its disuse as a portion of the ordinary attire. In the reign of King Henry VII, an ordinance was issued “for the reformation of Apparell in the tyme of mourning,” by which the Queen was permitted to wear “a playne *Hooede*, and a *tippet* at the *Hooede*, lying a good length upon the trayne of the Mantell, heing in headth a nayle and an inche;” while the lower classes were ordered to wear “*Hoodes*, with no manner of *Tippetts* to be found about them,” from which it appears that the form of the *Hood*, or the length of its *Tippet*, indicated the rank of the wearer. Black *Hoods* are still worn by females when attending Funerals, in many parts of England....At the institution of the chivalrous Order of the Garter, and for many centuries after, the *Cowl* or *Hood*—and afterwards the *Chaperon*—formed a part of the costume of the Sovereign and Knights. It varied in form with the fashion of the time; and in colour with the sur-coat or mantle, with which it was worn. The *Hood* is one of the Ornaments, permitted and enjoined to be used by the Ministers of the Church....The *Hoods* of the Universities may be distinguished by a diversity of form, as well as by their varied linings, which serve to indicate the Academic rank of the wearer. Thus, the M. A. *Hood* of Oxford is black silk, lined with red, which Cambridge varies to a lining of white, and after a certain standing to black. The M. A. *Hood* of Dublin is black silk, lined with blue; and of Durham, a similar material lined with purple. White fur is also used as a lining for the Bachelor’s *Hood*; and vestiges of the *tippet* or *liripipe*, though of moderate dimensions, may be discovered upon that of the M. A....*Stuff* *Hoods* are improperly used by any Clergyman.” (p. 157.).—On the Minor Accessories to the Services of the Church.—In a Tract on “*Tippetts of the Canons Ecclesiastical*,” this writer also observes that in the middle ages ‘the *Hood* or *Capucium* was then worn almost universally by both sexes and all ranks as a covering for the head and shoulders. Its parts and uses will be easily understood by referring to the description of the anti-quary Stow:—“These *Hoods*,” he says, “were worn the roundlets upon the heads, the skirts to hang behind in their necks to keep them warm, the *tippet* to lie on the shoulder, or to wind about their necks.” (*Survey of London*, Strype’s ed. v. ch. 7.).’—(p. 1.)....When speaking of the *Academical Hood*, MR. FRENCH adds:—‘It is not a little curious that while these *Hoods* have entirely departed from their original shapes in the parts intended to cover the head and shoulders, so that they now serve no other

'purpose than that of a mere badge, the tippetts should have remained comparatively unaltered. It may be remarked that the present mode of wearing the *University Hood*, hanging by a ribbon, and reaching nearly to the ground behind, is of questionable taste, as it has entirely altered the character and uses of the Habit. At the time that the *Canons* were promulgated, the Hood was worn upon the shoulders, and retained in its place by about three inches of the portions which meet at the chest being sewed together—a more elegant and consistent arrangement than that which is now usual. (p. 5.) . . . During the reign of Henry VI. the Hood began to be superseded by the use of Hats among the higher classes.' (p. 7.)—MR. FRENCH likewise observes in his "CATALOGUE:"—'Though the *Hoods* of each University should be of uniform shape, such is not the case, as in practice no standard pattern is adhered to—hence the objectionable diversity in the *Hoods* worn by the Clergy' . . . The writer then refers to the material and price in these words:—'Of tabbnet. B. A. of Oxford, Cambridge, or Dublin with *white fur*, 25s.—The *fur* may be either the ordinary white rabbit skin used of late years, or the more correct hudge; the price being the same: the same of rich silk, 30s.—M. A. of Oxford, Cambridge, or Dublin, of strong corded silk, lined throughout with rich plain silk of proper tint, 30s. or 35s. The *Stuff Hood*, lined with *white and red*, used by gentlemen of St. Bees College, 17s. In consequence of numerous inquiries, it is necessary to state that the ornament known as the "*Literate's badge*," (or *Hood*) can be supplied, made from Alpaca, at 16s. each; but it is also proper to state that its use is by no means recommended.' (p. 19).—

In "POPULAR TRACTS" we read:—'*Hoods* were a most ancient covering for the head, far more elegant and useful than our modern hats, which present an unprofitable elevation, and leave the neck and ears completely exposed. They are now merely worn as marks of degree and dignity. In pattern they vary, not only according to the Academical Degree of the wearer, but also according to the University he belongs to. Laymen who are Graduates when they wear Surplices (as in College Chapels) are to wear their *Hoods* also, as well as the Clergy.' (p. 4.)—Pub. by A. Holden, Exeter.

MR. A. W. PUGIN, the Romanist, says that:—'*Hoods* are a most ancient covering for the head, and far more elegant and useful than the more modern fashion of Hats . . . The greater part of the Ecclesiastical *Hoods* are now merely worn as marks of degree and dignity, but originally they actually served as coverings. The *Hoods* of CHASUBLES and COPES were of this description. . . . The *Amess*, now carried by the Canons of Cathedral Churches in France, as a mark of their dignity, was originally given to them to wear over their heads and shoulders, and protect them from cold while reciting the nocturnal offices. . . . In the like manner the Academical *Hoods* now worn in the English Universities hanging down the back, were formerly *Hoods* for covering the head, lined with fur, &c.' (p. 145.)—*Glossary of Eccl. Ornament and Costume*.

THE MANIPLE.

Manipulus, Brachiale, Brandeum, Cincticulum Sacerdotale, Epimanicion, Fanon, Favon, Linteum, Manica, Mantile, Mappula, Palla linostina, Phanon, Sudarium.—
(Manipule. Fr.—Manipolo. Ital.)

The *Maniple* is an Ecclesiastical vestment employed in modern times not so much for ornament as for use: it was anciently a linen cloth, or handkerchief, carried in the left hand of the Priest to wipe away the perspiration from the face, as well as the tears which intense devotion might draw from the eyes ('*le lagrime, 'che per la grande devozione solevano spargere 'nell' atto di sacrificare*'—*Bonanni.*). St Sylvester, A. D. 314. appears to have first awarded it to the Deacon, decreeing that, "*palla linostina læva ejus tegatur;*" and Pope Zosimus subsequently, A. D. 417, directed, "*ut Diaconi lævas tectas haberent de palliis linostinis.*" The exact form of the *Maniple* at that age is not known, it is supposed to have been a kind of handkerchief, and was variously called *Sudariolum, Semicinctium, Mappula*, and *Grembiale*. The *Maniple* was eventually, (in the 12th century) conferred upon the Subdeacon, and made the insignia of his office; it was used by him to cleanse the sacred vessels, and was designated by other names, as indicated above. It was afterwards worn by Popes, Bishops, Priests, Deacons, and Subdeacons; and from its simple character of a plain linen cloth, it became highly ornamented with gold, pearls, and precious stones; having occasionally an orphrey all round the border, a cross and fringe at each end, and a cross in the middle, embroidered with needlework. In later days it was constructed of cloth of gold, silk, or raised damask: and the colour varied with the Vestment. In form it was a narrow strip 3-ft. or 4-ft. long, and 4-in. or 5-in. wide; a little broader at the ends; and was worn folded over the

left arm. The *Maniple* has not been recognized in the Church of England by any Rubric or Canon since the era of the Reformation : the Constitution of Abp. Winchelsey — according to Lyndwood's gloss upon the word '*appendiciis*,' under which he includes the *Maniple* — required this, and many other vestments now obsolete, to be supplied at the expence of the Parishioners ; but the legal force of that Constitution is said by many to have expired. (See this discussed at p. 801.) Attempts, however, are being made at the present day by some of our Clergy to revive the *Maniple* for the purpose of wiping the lips of the Chalice after each reception, and for absorbing the water from the hand at Baptisms. These *Maniples* are narrow strips of fine white linen, sometimes ornamented with a cross at each end, and terminating with a fringe. This renewed usage, however, demands considerable caution on the part of the Clergyman introducing it, or it may be opposed as a most objectionable novelty.—BONANNI, DUCANGE, &c.

We will now annex a few opinions :—

THE REV. R. HART writes :—'*MANIPLE, Sudarium* : An oblong 'piece of embroidered silk, of the same colour as the Chasuble 'of the day, folded double, passed over the left wrist, and hanging 'down like a miniature Stole. In Anglo-Saxon times it was held 'in the hand, and still more anciently it was a plain white napkin.' (p. 258.)—*Eccles. Records*.

DR. HOOK says :—'*Maniple* or *Manupule* : originally a narrow 'strip of linen suspended from the left arm of the Priest, and used 'to wipe away the perspiration from the face: gradually it received 'embellishments, it was bordered by a fringe, and decorated with 'needle-work. It is not improbable that its use might be to clean 'the Sacred Vessels, as has been supposed by some, for in the 11th 'century it was given to the Sub-deacons as the *insignia* of their 'order. It is distinguished from the '*Epigonaton*' by being worn 'on the left side. The *Maniple* is not retained in the Ecclesiastical 'Vestments of the Church of England.'—*Church. Dict.* 6th. Edit.

THE REV. W. MASKELL, when quoting the Rubric of the *Hereford Missal* in the "*ORDO AD FACIENDUM SPONSALIA*," which thus reads :—"Coram presbytero amictu, Alba, *Fanone*, et "*Stola* revestito;" adds this remark :—"This order which I have 'not found in any other English Use, is of no little importance; in 'its bearing upon the much disputed question whether the *Maniple* 'or *Fano* was allowed to be worn at any other Office or Service,

'than that of the Mass. Clearly it was especially ordered during the rite of Marriage, according to the Use of the Church of Hereford. It would be no answer to say that the Mass formed a part of, or, more properly, was always added to, that Office: because there is here no mention of the Vestment, strictly proper to the celebration of the Liturgy, viz: the Chasuble; but on the contrary, the omission of the Chasuble is equivalent to an order that it should not be worn. The Priest would of course put it on at the proper time, after the Marriage was completed.' (p. 42. n.).—*Monumenta Ritualia*. vol. i. Again, Mr. MASKELL makes upon the Rubric in the "CELEBRATIO ORDINUM;"—"Tunc tradat eis singulis in sinistro brachio episcopus MANIPULOS," &c.—the following comment:—"It has been stated that the Winchester Pontifical does not direct either the *Maniple* or the *Tunic* to be delivered. And in fact both of them were of late introduction into the Church, as part of the Vestments of Sub-deacons. We might have argued that not only the *Tunic*, but the *Maniple* was added in the English Church (from the fact of neither being spoken of in the Winchester, and both in the Bangor M.S.*) about the 12th century. But it is a curious fact, that the very ancient Pontifical of Abp. Egbert of York, from which Martene has printed extracts, has this Rubric in the Ordination of a Sub-deacon: "*Et tradat ei calicem, et patenam, et MANIPULUM.*" (*De Ecc. Ant. Rit.* ii. p. 34.) "Whether it was afterwards omitted, between the 8th and the 11th centuries, we cannot say. But in fact, the *Maniple* in that early age had not degenerated from its real and proper purpose, into a mere ornament: and some ancient Pontificals, when the delivery of it first solemnly formed a part of the Ordering of Sub-deacons, expressly referred to its continued and actual use. "*Accipe Manipulum,*" was the form of words, "in manibus tuis ad extergendas sordes cordis, et corporis, in nomine Patris, &c." (*ib.* p. 20.). "In which form we find the same mixture of symbolical meaning as in these passages. "*Mappula* quæ in sinistra parte gestatur, qua pituitam oculorum, et narium detergimus, præsentem vitam designat, in qua superfluos humores patimur." (ALCUIN. *de Div. Off.*) "*Sudarium* ad hoc portamus, ut eo detergamus sudorem. In manu sinistra portatur, ut ostendatur, in temporali vita tedium nos pati superflui humoris." (AMALARIUS. l. ii. c. 24.).—*Mon. Rit.* iii. 182.... The same author observes further on, when speaking of '*Processions*':—"On some occasions the *Maniple* was ordered to be worn: I mention this, as the question has been much debated, whether that ornament was to be used at any other Office, than the celebration of the Eucharist. ROGER HOVEDEN speaks of a '*Procession*' appointed, cum sacerdote induto Alba, et *Manipulo*, et Stola, et Clericis in "*Superpelliciiis cum aqua benedicta,*" &c. (*Annal.* ed. Savile p. 348.).—*ib.* iii. 367.... MR. MASKELL likewise, when speaking of the "*Modus induendi Episcopum,*" as ordered in the Exeter Pontifical, remarks that 'the *Maniple* is directed to be put on

* The Winchester M.S. is earlier than the Bangor Pontifical by about two hundred years; being of the early part of the 12th, if not of the latter part of the 11th century.

'before the Chasuble. Whereas the custom of the Church of Rome, and with two exceptions all the Pontificals which GEORGIUS had examined (the most learned writer on that subject) appoint Bishops, when they officiate, to be vested with the *Maniple* last of all. And, indeed, this Exeter Pontifical expressly remarks the distinction. "Et sciendum quod," it says in the Rubric before the Prayers, "secundum usum curiæ Romanæ ultimo omnium datur et ponitur in veniendo ad altare *Manipulus*, in brachio sinistro, et post missam primo amoveatur juxta illud. Venientes autem venient cum exultatione, portantcs *Manipulos* suos." The remark of GEORGIUS is:—"Præterea *Manipulum* celebraturi Pontifices sumebant post cætera sacra indumenta,—sed in Pontificali tantum Prudentii Trecentis imponitur post Stolum, et in Sacramentario Moysacensis monasterii annorum 800 post zonam. Alias Liturgiæ antiquæ omnes statuunt, *Manipulum* sumendum post reliqua sacerdotalia indumenta &c." Cardinal BONA says, that anciently all Priests, and not Bishops only, received the *Maniple* last of the Vestments; and this was rendered 'necessary by the peculiar shape of the Chasuble.' In a *Note* is added:—"Compare also *Hugo de Sacram.* lib. i. cap. 51. "De Favone." "Ad extremum Sacerdos favonem in sinistro brachio ponit, quem et *Manipulum* et *Sudarium* veteres appellaverunt, &c." This Author does not especially mention the *Maniple* among the Episcopal Vestments.' (p. 152.).)—*Ancient Lit. of Ch. of England.*

MR. GILBERT FRENCH describing a Napkin or Maniple of his own manufacture, observes:—"This *Maniple* corresponds in form with the napkins still used in eastern countries, and which, on occasions of ceremony, are always presented by an attendant to any honoured guest, that after drinking he may wipe the lips; for this purpose, the attendant carries the napkin over his *right* arm. In the Romish Church, the symbolical ornament, called the *Maniple*, is suspended over, and fastened to the *left* wrist. From the earliest period in the history of the Church, such a napkin was employed in her Services; but it shared the same fate with many of her ordinances, and nearly all her vestments, which, in the hands of the Romanists, were so overlaid with adventitious ornament, as to be of no practical use; and in the case of the *Maniple*, this may have been accelerated by the denial of the Cup to the laity. Certain it is that the *Maniple* now worn by the Priests of the Roman Church, is no longer of the slightest use, and has become a merely ornamental—(or, at the best, a merely symbolical) portion of the Sacerdotal Vestments. Though there are numberless evidences that the *Maniple* of the early Church was simply a long narrow strip of cloth, with fringed ends: that now used in the Romish Church has hulging terminations; and, besides other ornaments, is marked with three crosses.' (p. 86.).)—*On the Minor Accessories to the Services of the Church, &c.*

In LEWIS'S "*Bible, Missal, and Breviary*," we have the *Maniple* described as—"A handkerchief thrown over the left arm; derived from *manus*, the hand, because held in the hand. It is to remind the Congregation of the cord by which the Saviour was bound to the pillar when he was scourged; and as it is a sort of oppressive

'weight upon the arm, it is to remind him of his duty to be faithful 'in the labour of the Christian field assigned to him.'—Vol. ii. p. 375. n. Pub. by T. and T. Clark, Edinburgh.

In "POPULAR TRACTS" we read:—'The *Maniple* also is now 'frequently worn by our Clergy at the celebration of the Holy 'Communion. This is a fine linen napkin of about 4 ft. in length, 'and 8 in. or 9 in. in breadth, carried upon the left arm; its use is, 'to wipe the lips of the Chalice after any one has partaken of it. 'This portion of dress, it must be owned, has neither been prescribed 'since the Reformation, as the Surplice, nor commonly used as the 'Stole and Bands, but so much may be said in its favour on the 'score of cleanliness, and even of health, that one cannot imagine, 'any objection being made to its general revival.' (p. 3.).—No. II. Pub. by A. Holden, Exeter.

Among Romanist writers may be quoted the following:—

GAVANTUS describing the *Maniple*, manipulus, says:—'Mappulam *Ord. Rom.* appellat, qua pituita oculorum, narium, et oris 'detergebantur, inquit *Alcuin. loco cit.* Sudarium, *Alcuin idem, et 'Amalar. c. 17.* quo sudor abstergitur. Cingulum brachiale, *Ord. 'Rom. in consecrat. Episc.* Favonem, *Leo. IV. epist. ad Episc. et 'Gemma, c. 208.* Manipulum, *Rupert. l. 1. c. 33. et Hugo Victor, in 'Spec. c. 6.* Phanonem, et Mantile, *Rabanus de Inst. Cler. l. 1. c. 18.* 'qui et mappam parvam vocaverunt. Linteum cincticulum 'sacerdotale, *Hesych. apud Bulenger. l. 1. c. 42; aerem, Chrysost. 'in Liturgia.* Decem ergo nomina certa MANIPULUS habuit; et apud 'antiquos Patres in usu fuisse, tradit *conc. Rhemen apud Burchadum 'l. 1. c. 50.* Et nomina quidem sunt ad placitum, sed res eadem 'est apud prædictos tum ex fine, ad tergendum pituitam, et 'sudorem; tum ex eo, quia iu læva, secundum omnes, portabatur. 'Dubitatur, an idem sit cum Manipulo palla illa linostina, quia ex 'lino erat apto ad tergendum, quam concessit Diaconibus St. Syl- 'vester, ut cum Dalmaticis ad lævam uterentur.....Vox ipsa 'linostina vim facit, quasi linostoma, quæ ex duabus constat vocibus 'Græcis, altera significante linum, altera os: nam usus Manipuli 'erat ad tergendum os et oris pituitam.....*Manipulus* proprie lævam 'partem tantum ornat. Fimbrias additas Manipulo describit; '*Ruper. loco cit.* qui primus inter Scriptores eum Manipulum 'appellavit.....Adde, quod dextra manu commodius tergebantur 'oculi: et os; Mappula pendente a læva manu. Ligari vero debet '*Manipulus* infra cubitum, non supra; nec longius a manu, ut ex 'prædicto fuit, et usu constat.'—(*Thesaurus. i. 83.*) Farther on, GAVANTUS adds:—'*Manipulus* tres cruces habere debet, et chordulas 'ad ligandum solidiores.....*Manutergium* pro Missa ex lino tenui 'contextum, longitudine bicubitali, latitudine sesquicubitali constet: ornentur capita laciuiis et filamentis ejusdem materiæ.'—(*ib. 292.*)

DR. ROCK remarks:—'Originally the *Maniple* was a narrow 'strip of linen, suspended from the left arm to cleanse away the 'perspiration from the face and brow, occasioned by the heat of the 'weather, or the fatigue and labours of the ministry; and it supplied 'the place, and was used for all the purposes, of the modern pocket-

'handkerchief. Gradually, however, it received embellishments: first of all it was bordered by a fringe; then decorated with needle-work; till at length it became too precious to be employed for its original purpose. But although it ceased to be used as a handkerchief, it was retained for an ornament to which could be appropriately attached a spiritual meaning. A little later, from being made of linen, it began to resemble in colour, and to be composed of the same splendid materials of which the *Chasuble* was formed; and we find that, about the 8th century, it was enumerated among the Sacerdotal Vestments. Its ancient service is not by any means forgotten amid the ornaments which decorate it.' In a *Note* is added;—'The *Maniple* even came to be esteemed a badge of honour and distinction about the 6th century, when John, Archbishop of Ravenna, referred the urgent solicitations of his minor Clergy to Pope St. Gregory the Great, in order to obtain his permission to wear, in imitation, of the Clergy at Rome, the *Maniple* while waiting on their Archbishop. The Roman Pontiff yielded to this prayer, but restricted his favour to the first Deacons only of the Church at Ravenna. (*Epist. liv. Greg. ad Joan. Episc. Rav. lib. ii.*). During the 9th century, it was an ornament common both to Priests and Deacons without distinction (*Pellicia. i. p. 229.*); and after the 11th century its use was extended to Sub-deacons, to whom it was now delivered at the time of their ordination, as the emblem of their order and their ministerial office. (*Ceremon. Episc.*). It would appear from the illuminations of ancient MSS. and Missals, that formerly it was of the same breadth, and was not widened, as now, at its extremities. (*p. 428.*) 'Among the Orientals the *Maniple* is not worn; but over the sleeves of the Alb they draw a pair of long *cuffs*, which reach from the wrist half-way up to the elbow, and are commonly made of crimson silk embroidered with gold. These *Cuffs* are somewhat like our old English Apparels, and are called ἐπιμανίκια, (GOAR, in *Not. ad Lit. Chrys. xii. p. 111.*) sleeve-pieces by the Greeks, who not unfrequently ornament them like the Epigonation with the head of our Saviour, which the prelate holds out to such as approach him, to be kissed by them.' (*p. 427—9.*)
—*Hierurgia.*

MR. A. W. PUGIN describes the *Maniple* as:—'One of the sacred vestments assumed by a BISHOP after the '*Confiteor*' in the Mass, and by a PRIEST after the Stole, and before the Chasuble. It is attached to the left arm, to leave the right arm at liberty for ministering, and varies in colour and character with the Vestment. It is also worn by the DEACON, and SUBDEACON. GEORGIUS (says):—the earliest Roman Ordo calls the *Maniple* by the name of *Mappula*.....The word *Manipulus* occurs among the sacred vestments in the 9th century. According to ALCUIN, and AMALARIUS, the *Maniple*, as its ancient names of *Mappula* and *Sudarium* indicate, was a linen cloth, which might be used as a handkerchief. Yet there occur very early examples, where it is mentioned as an ornament, as it might be at the present day..... It is found also frequently under the name of *Fanon*. The ancient form of the *Maniple*, when it became one of the sacred vestments, was very narrow, and about 4-ft. long, folded over the arm, and fringed at the ends. Embroidered crosses were afterwards added

'at the extremities, and to admit of these crosses being made more ornamental, the ends of the *Maniples* were somewhat enlarged: but the present hideous shovel-shaped ends are not older than the 17th century. They are not only offensive on account of their size, which is far larger than could possibly be required to receive an ornamental cross, but they have led to the use of stiff materials to keep these huge excrescences in shape. The *Maniples* in use during the middle ages were often exceedingly rich in design, being frequently ornamented with elaborate needlework, and sometimes decorated with pearls and precious stones.....The *Maniple* was originally worn on the hands of the officiating Clergy.' (p. 156.)—*Glossary of Eccl. Ornament and Costume*.

In the "VOYAGES LITURGIQUES," par Le Sœur De Moleon, we read that the *Maniple* was originally a handkerchief (*le mouchoir*), which was held in the left hand between the fingers, or laid on the left arm, to be always ready in case of need. This vestment was rendered necessary from the fact of the *Albe* having no other opening than the one for the head, so that the inner pockets or depositories, which might otherwise have held the handkerchief, were inaccessible. From the *Maniple* falling over the left arm, where it is sometimes attached to the sleeve, has arisen the practice, says this Author; or, to use his own words:—"d' où vient qu' on disoit, et qu' on dit encore quelquefois *se moucher sur la manche*; et que quelques enfans malpropres le font encore naturellement." (p. 272.) The *Maniple* is also used by the Choir-boys, (*les Enfants de chœur*.)—à Paris. A. D. 1718.

THE MITRE.

Mitra, Tiara, Cidariz, Galea, Pileum, Phrygium, Auriphrygium, Lorum.—(*Mitre Fr.*—*Mitra. Ital.*)

The *Mitre*, which at the present day is with us but the heraldic coronet of the Bishops of the Church of England, owes its origin to the divinely appointed head-dress of the Aaronic priesthood, as described in the Book of *Exodus* (xxviii. 4, 37, 39; xxxix. 28, 30, 31.)—'A *Mitre* of fine linen, and goodly *Bonnets* of fine linen;' and 'a lace of blue to fasten the holy plate on high upon the *Mitre*.' This *Mitre* is supposed to have been of a round form, constructed of a long white band or fillet encircling the head, and having the appearance of the oriental *turban*: some consider that the *Mitre* of the ordinary Priests was more pointed than that of the High Priest; and that the

latter was surrounded with a coronet of gold, which some have divided into three ranks or tiers; but this is very questionable. The *Mitre* was subsequently adopted by oriental Kings and pagan high-priests under the appellation of *Cidaris*. Among the Romans it was at first a kind of head-dress worn by ladies; and Servius makes it a subject of reproach to the Phrygians that their men were dressed like women, inasmuch as they wore *Mitres*. It is generally believed that *Mitres* were worn by Bishops, and Abbots, and other Ecclesiastical dignitaries before the 10th century; and that it was assumed by the Bishops of this country on the first introduction of Christianity into the island. The present shape is thought to have been derived from the apex, or tutulus, of the Flamen Dialis in ancient Rome. Originally, the double pointed Mitre was low; and from the 14th century it increased in size, in height, and in decoration. There are three varieties of *Mitres*.—The *simplex*, made of plain white damask or linen, with red silk *infulæ* or pendants hanging from it; the *aurifrigiata*, formed of silk embroidered with gold thread and pearls; and the *pretiosa*, fashioned of gold or silver, and jewels. The *Tiara* is more particularly the coronet of the Pope; it is a triple crown of gold worn on public occasions as an emblem of the Pontiff's temporal power. As an heraldic ornament, the Episcopal *Mitre* is surrounded by a fillet set with precious stones; while the Archiepiscopal, on the other hand, issues from a ducal coronet.—DUCANGE, BONANNI &c.

FOSBROKE, describing the *Mitre*, says:—‘The *Bonnet*, *Cidaris*, *Mitra*, and *Tiara*, are often confounded by ancient writers, who ‘make them all the same head-dress . . . The *Tiara* is a cylindrical turban, but the *Mitre* is pointed. Pellerin says, the *Mitre* is the ‘head covering worn by the sovereign Pontiffs of the Hebrews; ‘and was afterwards used, under the name of *Cidaris*, by the ‘Oriental kings, and the Pontiffs in Paganism, with some small ‘difference. The *Mitre*, properly so called, had below, a flat ‘border, which surrounded it, and covered a part of the forehead, ‘whence it was elevated in form of a cone, and ended in a point. ‘There is still, however, some reason to think, that some *Mitres*

resembled the *Cidaris*;* such as that without edges and pendants, but surrounded with a diadem, supposed to have been worn by Pontiffs, in quality of Sovereigns in the States which they possessed.....As to the Episcopal *Mitre*, the *Cidaris* or *Tiara* worn by Gregory Nazianzen, and the crown of St. Ambrose, are different from modern Mitres, but the latter are nevertheless ancient. The statue of St Peter, placed in the 7th century at the gate of the Church at Corbre, wears a round, high, and pyramidal *Mitre*. That of the Popes after this period is similar. In the East, Bishops, Patriarchs excepted, made no use of it, contenting themselves with a staff in the hand. Though the use of the *Mitre* was not common to all the Bishops of the West, from the 11th century, Popes Alexander II, and Urban II. granted the privilege of wearing it to various Abbots. It even passed to Canons of Churches, and secular Princes. The ancient Papal *Mitres* are round, pyramidal, and in the form of a snail-loaf. That of Calixtus II. is flat. The seals have Mitres, low, often terminated in an angle, and sometimes resembling bonnets, tied with a band behind, the ends of which fall upon the shoulders. The most ancient *Mitre*, which has the nearest resemblance to the modern, is that upon the seal of the Bp of Laon, in the 10th century. In general, Martene thus describes the ancient Episcopal *Mitre*, as double-horned, or cleft, but lower than the modern. No pyramidal Mitres occur upon tombs, and the original seals of Bishops, after the 11th century; and it has been respectably affirmed that it does not appear to have been used in the Latin Church office until about the 11th century. We find a *Mitre* of the 11th century very low and wide in the fork. The slit of the fork is also in front. That of Hedda, Bp. of Winchester, is low, ornamented or chased round the brim, sharp sided, with an upright piece in front, like the brim, a small cross being on each side; that of Dunstan, an Archbishop, is similar, the crosses excepted. In the time of Edward I. they are much higher, but very wide in the fork; and concave, not convex, on the sides; still the old straight sides often remained. It has been said that the Episcopal *Mitres* were gold, but the abbatical argent garnished gold, but there appears to have been no reason for this assertion.' (p. 950.)—*Encyclopedia of Antiquities*.

The Rev. R. HART states:—'*Mitra*, the *Mitre*, does not appear to have been introduced into this country till after the Conquest, and has never been adopted by the Greek Church. The Russian and Armenian Bishops wear indeed a sort of regal crown or diadem, but the Patriarch of Constantinople, and the Bishops immediately under his jurisdiction, celebrate Divine Service with their heads uncovered, while on other occasions they wear (as a part of their civil costume) a sort of loose drapery falling over the

* The *Cidaris* was a conical head-covering, ending in a point, and with or without pendants hanging over the shoulders; sometimes there were strings which tied under the chin. On some ancient coins, as on those of Arsaces, the *Cidaris* may be seen surrounded with a diadem.

'head, covering part of the forehead, resting on the shoulders, and
'having a cross embroidered upon it in front. It is something
'like an Almuze, except in its material, which is of linen, cloth, or
'silk.... *Infulæ* are the bands or pendants fringed at the ends,
'hanging from the back of a *Cidaris* or *Mitre*.' (p. 258).—*Eccl.*
Records.

DR. HOOK describes the *Mitre* as:—'The Episcopal coronet.
'From Eusebius it seems that St. John wore a *Mitre*. The most an-
'cient *Mitres* were very low and simple, being not more than from
'3-in. to 6-in. in elevation, and they thus continued till the end
'of the 13th century. In the 14th century they gradually increased
'in height to a foot or more and became more superbly enriched;
'their contours also presented a degree of convexity by which they
'were distinguished from the older *Mitres*. The two horns of the
'*Mitre* are generally taken to be an allusion to the cloven tongues
'as of fire, which rested on each of the Apostles on the day of
'Pentecost.' (p. 412.).—'*Tiara*; the name of the Pope's triple
'crown. The *Tiara* and *Keys* are the badges of the Papal dignity,
'the *Tiara* of his civil rank, and the *Keys* of his jurisdiction; for
'as soon as the Pope is dead, his arms are represented with the
'*Tiara* alone, without the *Keys*. The ancient *Tiara* was a round
'high cap. John XIII. first encompassed it with a crown; Boni-
'face VIII. added a second crown; and Benedict XIII. a third.'
(p. 618).—*Church Dict.* 6th. edit.

The REV. W. MASKELL remarks in a *Note* upon one of the Rubrics
of the "CONSECRATIO ELECTI EPISCOPUM;"—"I do not think it re-
'quisite to enter here into the controversy, as to the date at which
'*Mitres* began to be used in the Western Church. The great authorities
'for an extreme antiquity are *Saussajus*, *Panoplia Episcopalis*. l. I.,
'and *Joseph Vicecomes de App. Missæ*. c. 9. Cardinal *Bona* takes a
'middle view of the question, by drawing a distinction between
'the *Mitre*, properly so called, and some other ornament of the
'head, which, of some kind was always worn from the primitive
'ages. *Rerum Lit.* l. i. c. 24. *Martene*, *de Ant. Eccl. Rit.* l. i. c. 4.,
'following *Mabillon*, *Præf. Sæc. iv. Bened.* p. 11. 182., takes another
'ground: that the *Mitre* was always an Episcopal ornament, but
'that for many centuries it was made the subject of an especial
'grant and privilege from the Pope. Lastly, *Menard*, in his notes
'to the Sacramentary of S. Gregory, declares that it was not intro-
'duced until the 10th century: and he relies upon the fact that
'there is no mention made of it in the ancient Pontificals, nor in
'the Ritualists before that time; either by *Alcuin*, or *Amalarius*, &c.
'This is undoubtedly a very powerful argument, and the only fact
'by way of evidence which is brought upon the other side, is an
'account of the examination of some supposed remains of Pope Leo
'the Great; "in quibus super ejus caput *Mitræ genus inventum*
'est." (*Georgius* i. 231.) So that the question, as regards facts, is
'still where *Menard* has left it. The most probable opinion seems
'to be that of Cardinal *Bona*. But I would add an extract from
'*Innocent III.* as to the mystical meaning and signification of the
'*Mitre*. "*Mitra pontificis scientiam utriusque Testamenti signifi-*
'*cet: nam duo cornua, duo sunt Testamenta, duæ fimbriæ spiritus,*
'*et litera: circulus aureus, qui anteriorem et posteriorem partem*
'*complectitur, indicat, quod omnis scriba doctus in regno cœlorum*

"de thesauro suo nova profert, et vetera. Caveat ergo diligenter "Episcopus, ne prius velit esse magister, quam norit esse discipulus, "ne si cæcus cæcum duxerit, ambo in foveam cadant." (L. i. c. 44.).....The *Mitre* is a very frequent item in the old English inventories.....The unction, the ring, and the staff are appointed in all of them (the Anglo-Saxon Pontificals), but not the *Mitre*, or the 'book of the Gospels.' (p. 274.)—*Monumenta Ritualia*. Vol. III.

In LEWIS'S "*The Bible, Missal, and Breviary*," we read:—"The *Mitre*, from its shape and name of Eastern origin, has depending from its back two *fillers*, by which formerly it was secured on the head. It is now considered emblematic of the intellectual decoration of the Prelate's head—the rich knowledge of the pages of both Testaments. "It is not only a protection to him who is thus decorated, but also renders him a formidable adversary to the enemies of the truth."—Note in p. 376. Vol. II. pub. by T. & T. Clarke, Edinburgh.

In "POPULAR TRACTS" it is stated:—"The *Mitre*, which has been used by Bishops for nearly 900 years, has unhappily been of late borne by our Prelates only as a Crest surmounting their 'Coats of Arms.' (p. 6.).—No. II. Pub. by. A. Holden, Exeter.

By Romanist writers the *Mitre* is thus described:—

GAVANTUS writes:—"Mitra seu Apex, ex August. i. civit. 15, seu sertum cum gemmis, ex Ennod. de Mitra. S. Ambrosii; seu corona sacerdotalis ex Amm. Marcell. l. 29. seu corona gloria, ex Euseb. Cæsariensi. l. 10. Histor. c. 4. Seu pileum, generis neutrius; vel galea, vel tiara, ex Isidor. l. 19; Orig. c. 21. seu infula, ex Hug. Vict. l. 1. de Sacram. c. 55. Seu Cidaris, ex Alcuin. Cap. de Sing. vestibus; seu Phrygium, ex Niceph. l. 14. c. 34. quod imposuit capiti S. Silvestri Constantinus; sen Lorum, ex Balsamone apud Bulg. de Vest. Pontif. l. 1. c. 6. Seu auriphrygium circulare ab Innocen. III. in Sermon. de S. Sylvestro (nomina multa, eadem res) ab Apostolis ortum habet, ex Baron. Ann. 34. n. 298. et inter Episcopi insignia enumerantur, ad ornandum illius caput, et erudendum Episcopum, ut infra. Abbatibus non fuit concessa ante annum 1091: quo Urbanus II. eam dedit S. Petro Cavensi, Abbati Cluniacensis ordinis, qui et eandem ut sibi minus congruam recusavit. Acta Conc. Benuent. Sed alii docent, ante annum 1000: a Silvestro II. datam fuisse Mitram Abbati S. Savini Placentiæ, et a Leone IX. anno 1049. Abbati S. Justinæ Patavino; et extant Diplomata Pontificia. Mitra vero (ut alia taceam nomina) ex Varrone. l. 1. de ling. Lat. vox est Latina; Græca, et Syriaca, vel Hebræa, quæ verba interpretatur Josephus Scaliger hoc modo: Mitra Syriacum, Diadema Græcum, Vitra Latinum, idem significant in lingua sna, nempe vinculum. Cælius Rhodiginus l. 16. c. 20. à *μίτρος* eam deducit, quod significat filum, ut *μίτρος* sit quasi *μίτρα*, ex filo, erat enim fascia ad obligandum caput, ex Hieron. in Isa. 3. ad usum feminarum in capite, Judith. c. 10. virorum etiam, ex Geropio in suo vertunno. Sacerdotum quoque, Exod. xxxix. ubi LXX. Cidarim legunt ex bysso. Duo redimicula addebant Phryges in festis solemnibus per maxillas

'fluentia, ex Hieron. Prado in Ezech. c. 21. v. 26. vel sub mentum ligabantur, ex Buleng. loc. cit. quæ in nostra Mitra habentur; et forte ab iisdem Phrygiis auriphrygiata Mitra aliquid accepit: de qua in Carimoniali. Episcop. l. 1. c. 17. Duo cornua Mitræ accepta puto a Cidari Hebræorum, referente quasi cornua Moysis ex consortio Dei, Nicol. Lyran: Exod. xxviii. ex Josepho asserit, quod Mitra in acutum tendebat, et quod lamina aurea, secundum aliquos, corniculata erat. Pars Mitræ S. Silvestri asservatur Romæ in Ecclesia S. Martini in Montibus, quæ acutam formam refert, non altiore palmi communis manus: serico et auro est contexta, coloris cærulei, cum imagine B. Virginis et pueruli Jesu inter duos Anglos stantes Diaconali veste indutos. Talentæ quoque visitur Mitra S. Augustini altioris formæ, et item acutæ, qui, ut supra, eam Apicem appellavit: serica est, et alba, quam cingit, et dividit a cuspidine lineæ cæruleæ serico et auro texta; testatur eandem esse, Martin. V. in Serm. de. S. Monica. Similem ego vidi Bononiæ in ecclesia S. Stephani auro et margaritis ornatam, quæ erat S. Isidori Hispalensis, cujus corpus ibidem quiescit, ex quibus probatur antiquitas formæ in nostra Mitra.' (p. 86.).... 'Mitra pretiosior e serico auro intexto, gemmis et margaritis acusque opere ornata. Altera auriphrygiata siue gemmis, sine laminis aureis, vel argenteis: sed vel aliquibus parvis margaritis composita, vel ex albo serico auro intermixto, vel ex tela aurea simplici sine laminis et margaritis. Tertia sine auro ex simplici serico Damasceno, vel alio, aut etiam lineæ ex tela alba confecta, rubeis laciniis, seu frangiis, et vittis penditibus. In provincia Mediolanensi adhibetur simplex e tela lini purissimi, coloris albi, circulo aureo quem esse notat. Innoc. III. l. 1 Myst. Miss. c. 59. circum amicta a parte qua induitur caput, cornua item duo e summo præ se ferens: duas etiam lineas in humeris pendulas habeat, quarum extremitates laciniis constant.' (p. 295.). — *Thesaurus*. vol. I.

MR. A. W. PUGIN describes the *Mitre* as: — 'A covering for the head worn on solemn occasions by BISHOPS, the ABBOTS of some Monasteries, and from special privilege, by the CANONS of certain Churches. The *Mitre* was originally like a raised cap, not divided, but closed at top.... worn by many Bishops before the 10th century. The early double pointed *Mitre* was very low.... In the 14th century they became more pointed and enriched, and then attained their greatest perfection of form and decoration, as they were sufficiently high to be dignified, yet without extravagance; and the enrichments were of the most costly and elegant description, the edges being *crocketed*, and the points terminating in jewelled crosses.... From the latter part of the 15th century, the *Mitres* increased in bulk and height; till about the middle of the last century they attained that extravagant elevation, which they have since retained. There are three sorts of *Mitres* used by a Bishop. (1) The *Simplex*, which is a plain white silk or linen (sometimes with red bands and fringes). (2) The *Aurifrigiata* ornamented as its name implies, with gold *orphreys* (or of cloth of gold without jewels or plates of gold and silver). (3) The *Pretiosa*, exceedingly rich and ornamented with pearls, jewels, enamels, plates of silver, (or gold) and embroidery..... GEORGIUS (says), the *Mitre* of the Roman Pontiff is to be reckoned among his

'sacred habiliments from the earliest times.....CARDINAL BONA 'thinks that the *Mitre*, as it now exists, was unknown till a 'thousand years after Christ, but that some ornament of the 'head was used by some, if not all, Bishops before that time.... 'The *orphreyed Mitre* is to be used, says DURANDUS, from Easter 'to Advent, and from the Nativity to Septuagesima, on all double 'Feasts and Feasts of nine Lessons throughout the year (except 'Innocents' day); and on the Sundays within the times aforesaid, 'and generally whenever the '*Gloria in excelsis*,' and "*Te deum* 'laudamus" are used....But at other times ordinarily not the 'orphreyed but the *simple Mitre* is to be used" &c. (p. 157.).— With regard to the *Tiara*, PUGIN describes it as:—'A kind of triple 'crown which the Pope wears in public, on certain occasions, as a 'sign of his temporal power. GEORGIUS says:—The Roman Pontiff, 'from a very ancient period, in addition to a *Mitre*, wears also, 'on certain days and occasions, a *Tiara*, which is at the present 'day ornamented with three Crowns or circles of gold, and some- 'times set with jewels, This is called by old writers, *Tiara*, '*Phrygium*, *Regnum*, and *Papalis Mitra*....DURANDUS says: "He 'uses not the *Tiara*, except on stated days, and in stated places; 'never within the Church, but without." The *Cæremoniale* S. R. E. 'has these words:—"This *Tiara*, the Pope uses on great solemnities 'in going to Church, and returning; but never in time of Service." (p. 208.).—*Glossary of Eccl. Ornament and Costume.*

The ORARIUM, See STOLE.

THE PALL.

Pallium, *Omophorium*,—(Palle. Fr.—Pallio. Ital.).

The *Pall* is a kind of ornamental robe, emblematical of authority, worn by Popes, Archbishops, and Metropolitans: it was a narrow band of fine white wool, bordered and ornamented with crosses *patè* fitched at their lower extremities, and worn round the neck upon the shoulders, and terminating upon the chest. Its origin is involved in great obscurity, and was not adopted in the Latin Church before the 5th, or 6th, century. In the East it appears to have been known in the time of Chrysostom. The *Pallium* of the Archbishop was sent by the Pope as a confirmation of the Metropolitan dignity, and was a source of considerable profit to the Papal exchequer. Its form may be seen emblazoned on the arms of the See of Canterbury. The *Pallium* of ancient times was also a *Gown* or *Mantle*, an external garment worn by

the Greeks like the Toga by the Romans. It was usually white. The *Pallium* of the Philosophers, of the Pythagoreans, Stoics, and Cynics, was generally red.—DU CANGE, BINGHAM, VAN ESPEN, BONANNI, &c.

THE REV. R. HART says:—‘The *Pall*, worn by Archbishops in the Church of Rome, was a narrow vestment of white wool with purple crosses worked upon it, encompassing the shoulders over the Chasuble, and hanging down in front. In the Greek and Russian Churches it is worn also by Bishops.’ (p. 259.)—‘The *Omophorium* was the *Pall* worn by Patriarchs, Archbishops, and Bishops, in the Greek Church.’ (p. 258.)—*Eccl. Records*.

DR. HOOK writes:—‘The *Pall* or *Pallium*...is a part of the Pontifical dress worn only by the Pope, Archbishops, and Patriarchs. It is a white woollen band of about three fingers’ breadth, made round, and worn over the shoulders, crossed in front with one end hanging down over the breast; the other behind it is ornamented with purple crosses, and fastened by three golden needles or pins. It is made of the wool of perfectly white sheep, which are yearly, on the festival of St. Agnes, offered and blessed at the celebration of the holy Eucharist, in the Church dedicated to her in the Nomentan Way in Rome. The sheep are received by two Canons of the Church of St. John Lateran, who deliver them into the charge of Subdeacons of the Apostolic College, and they then are kept and fed by them until the time for shearing them arrives. The *Palliums* are always made of this wool, and when made they are brought to the Church of St. Peter and St. Paul, and are placed upon the Altar over their tomb on the eve of their festival, and are left there the whole night, and on the following day are delivered to the Subdeacons, whose office it is to take charge of them. The Pope alone *always* wears the *Pallium*, and wherever he officiates, to signify his assumed authority over all other particular Churches. Archbishops and Patriarchs receive it from him, and cannot wear it, except in their own Churches, and only on certain great festivals when they celebrate the Mass. An Archbishop in the Romish Church, although he be consecrated as Bishop, and have taken possession, cannot before he has petitioned for, and received and paid for the *Pallium*, either call himself Archbishop, or perform such acts as belong to the “greater jurisdiction;” those namely, which he exercises not as a Bishop, but as Archbishop, such as to summon a Council, or to visit his province, &c....If, however, any Archbishop in the Romish Church, before he receives the *Pallium*, perform those offices which result immediately from the possession of it, such as, for instance, those relating to Orders, and to the Chrism, &c. the acts themselves are valid, but the Archbishop offends against the Canons and laws of the Church. The *Pall* was part of the Imperial Habit, and originally granted by the Emperors to the Patriarchs....In after ages, when the See of Rome had carried its authority to the highest pitch, under Pope Innocent III, that Pontiff, in the Lateran Council, A.D. 1215, decreed the *Pall* to be a mark and distinction, intimating the

‘plenitude of the Apostolic power, and that neither the function nor the title, of Archbishop should be assumed without it; and this, not only when a Bishop was preferred to the degree of Archbishop, but likewise in case of translations, when an Archbishop was removed from one See to another. It was decreed, likewise, that every Archbishop should be buried in his *Pall*, that his successor might make no use of it, but be obliged to apply to the Pope for another. By these means the court of Rome brought vast sums of money into its exchequer.’ (p. 456.)—*Church Dict.* 6th. edit.

The REV. W. MASKELL, speaking of the “*Reception of the Pall*,” says:—‘The origin of this ornament, as used by Archbishops, is involved in hopeless obscurity; to use the words of Van Espen, “Quando et quomodo usus illius ornamenti incæperit, sat obscurum est, sive Græcam sive Latinam ecclesiam spectemus.” There are two early documents, which if they were genuine (and not a doubt remains that neither is so), would have thrown some light upon this question. One is the once famous *Donation of Constantine*, the other the *Liber Pontificalis* in the life of S. Mark, Pope, A. D. 336. As to this last, it is the earliest notice, genuine or not genuine, which has been yet produced for the antiquity of the *Pall*; and the Jesuit Garnier, in his third Dissertation upon the *Liber Diurnus*, not only quotes it as of authority, but contends, that Linus, the successor of S. Peter, originally adopted it.....It seems however to have been introduced about the 5th or 6th century into the Latin Church from the East: and Thomasin has not been able to produce any example before the time of Cæsar of Arles about the year 500. The form of the *Pall* is thus described by Innocent III.—“*Pallium fit de candida lana contextum, habet desuper circulum humeros constringentem, et duas lineas sive fascias ex eodem paño ab utraque parte dependentes: quatuor autem cruces purpureas, ante et retro, a dextris et sinistris: sed a sinistris Pallium est duplex, simplex a dextris; cui in tres partes conciso tres acus infiguntur (spinas vocant alii) quibus consuitur.*” (*De Myst. Miss.* l. i. c. 63.). . . Mr. MASKELL adds in a *Note* the following extract from the 3rd Dissertation attached to the *Liber Diurnus*:—“*Vox Pallii apud Latinitatis autores vestem illam longam significat, quæ aliis indumentis imponitur, ut subinde assumatur cum prodeundum in publicum; deponatur, quando quisque domi apud se est. In sacris ornamentis vox illa ambiguum habet significationem: sumitur enim, aliquando pro veste sacra, quæ superinduitur, ut quod pluviale dicitur, quodque Cappa et Casula; aliquando pro insigni quodam dignitatis eximie, quod ipsi etiam Cappæ, Casulæque, imponitur, sicut Pallium reliquis vestibus, vel est Pallii ornamentum quoddam et decus.*”—*Monumenta Ritualia.* Vol. III. p. cxxxiv.

The REV. W. PALMER remarks:—‘The origin of the *Pall*, which has been generally worn by the Western Metropolitans, is disputed....it was originally only a Stole wound round the neck, with the ends hanging down behind and before. In the East the *Pall* is called *Omophorium* (ὠμοφοριον), and has been used, at least, since the time of Chrysostom, who was charged with accusing three Deacons of taking his *Omophorium*. It is worn by all the Eastern Bishops, above the *Phenobion* or Vest-

'ment, during the Eucharist : and, as used by them, resembles the 'ancient *Pall* much more nearly than that worn by Western Metropolitan.'—*Orig. Lit.* ii. p. 406.

DR. BURN observes:—'The *Pall*, *pallium episcopale*, is a hood of 'white lamb's wool to be worn as doctor's hoods upon the shoulders 'with four crosses woven into it. And this *Pallium episcopale* is 'the arms belonging to the See of Canterbury. (God. 3. Warn. 45.)'—*Eccl. Law*, Phil. iii. p. 71.

MR. A. W. PUGIN, the Romanist, says, the *Pall* is:—'An ensign 'of jurisdiction, worn by the Sovereign Pontiff, and granted by him 'to Patriarchs, Primates, and Metropolitans; and sometimes as a 'mark of honour to Bishops. Its exact form is yet retained on the 'Arms of the See of Canterbury. DURANDUS (*Rationale* iii. 17. 'n. 3.) says:—"The *Pallium* is woven of white wool, encircling with 'the upper part the shoulders, and having two bands hanging down 'before and behind: it is double on the left side, and single on the 'right: it has four purple crosses, to wit, in the front, and at the 'back, and at the two sides. It is fastened with three gold pins." '....Although the *Pallium* was a robe of state, as worn by the 'Roman Emperors, yet it does not appear to have been other than 'an ornament, such as it now is in Ecclesiastical use. Some 'difference, however, has taken place, both in its material and form. 'In the life of S. GREGORY, THE GREAT, we read that "his *Pallium* 'was of fine white linen, not pierced by golden pins, but so twisted 'as to hang about his shoulders of itself, as it appears in ancient 'Mosaics and pictures." In that time, then, the *Pallium* was made 'of linen, not of woollen texture, and put on like the Greek Stole. 'The change in the mode of making and wearing it, RUINART 'thinks took place about the 8th century.' (*Cæremoniale Rom.* i. 's. 10.) .. The Pope alone wears the *Pallium*, when he says Mass, at 'all times and in all places. In the case of Patriarchs and 'Archbishops, the use of it is, according to the Pontifical, restricted 'to the times of saying Mass, on great Festivals, and within the 'limits of their several Dioceses or Provinces. The times usually 'specified in the Letters of the Pontiff are:—The Feasts of the 'Nativity, S. Stephen, S. John, the Circumcision, the Epiphany, 'Palm Sunday, Maundy Thursday, Holy Saturday, Easter day, 'Easter Monday and Tuesday, Ascension Day, Pentecost, Feasts of 'the Blessed Virgin, the Nativity of S. John the Baptist, All 'Apostles' day, All Saints, Dedications of Churches, principal 'Feasts of their own Church, Consecrations of Bishops, Ordinations 'of Clergy, the Feast of the Dedication of their Church, and the 'Anniversary of their own Consecration. (*Pontif. Rom.* P. i. s. 16. 'de *Pallio*.)' (p. 170.)—*Glossary of Eccl. Ornament and Costume*.

THE ROCHET.

Rochettum.—(Roqnet. Fr.—Rochetto. Ital.)

THE *Rochet* is an ancient Ecclesiastical garment of white linen; at first, extending to the feet, afterwards

to the knees, and subsequently curtailed to half way across the thighs; it differed from the Surplice not only in length, but likewise in having close sleeves: the bottom edge of the skirt was frequently ornamented with a broad lace border. Some writers derive the word *Rochet* from the French term *Roquet*, or from *ruceo*, or *recceo*, which, says Bonanni, signifies 'a robe': others derive it from *Rica* (rito), a very thin veil worn in the heathen sacrifices. In the Council of Milan we find the *Rochet* thus prescribed:—"Episcopus lineam tunicam, quam *Rochetum* appellat ex decreto Innocentii III. in Concilio generali in Ecclesia, et in publico habeat." Similarly in other Councils. Afterwards, the privilege of wearing the *Rochet* was granted to other Ministers of the Church: it was decreed in the Council of Narbonne, A. D. 1551, "Presbyteri omnes supparo, aut linea non manicata veste, sive *Roqueto* induti assistant." In the Church of England also, the *Rochet* was at one time worn by the ordinary Priest, as well at Baptisms, as at the Holy Eucharist; and we find the *Constitution* of ABP. WINCHELSEY directing that it shall be supplied at the expence of the Parishioners. (See *supra* p. 801.). It was originally, however, assigned to the hierarchy of the Church; and to the members of the Episcopal body is its use now limited by the *Rubrics* of our Liturgy; as has already been explained at p. 884. It is worn by Bishops under the Chimere.

LYNDWOOD in his gloss upon ABP. WINCHELSEY's *Constitution* issued at Merton A. D. 1305. thus writes:—"Rochetum. Quod differt a Superpellicio, quia Superpellicium habet manicas pendulas, sed Rochetum est sine manicis, et ordinatur pro Clerico ministraturo sacerdoti, vel forsitan ad opus ipsius sacerdotis in baptizando pueros, ne per manicas ipsius brachia impediuntur." (p. 252.).—*Provinciale*. This passage is thus rendered by DR. BURN:—"Rochet is a Surplice, save that it has no sleeves; and was for the Clerk who assisted the Priest at the Mass; or for the Priest when he baptize children, that his arms might be more at liberty,"—*Eccles. Law*. Phil. i. 376.

DU CANGE observes:—"Habitus Canonicorum regularium est vestis lineæ, sive toga lineæ quam Romani *Rochetum* Romanum,

'Germani Subtile, Saracium, sive Scorlicium appellant. Habitus iste in diversis mundi climatibus diversimodæ formatur, quidam enim *Rochetum* Romanum, sive Subtile deferunt in lateribus integrum usque ad calceos pene porrectum cum manicis integris usque ad manus, sive ad cubitum extensis Alii hanc lineam portant in forma longi latique scapularis, sine manicis in lateribus apertam, aut circa tibias ad latitudinem palmæ manus more Carthensiensium consutam, aliquando cum rugis, aliquando sine rugis, et plicis, quam Sarrecium (*sic*) vocant. Tertii hanc lineam vestem deferunt in forma parvi et brevis scapularis de collo dependentis, quam *Scorlitium* nuncupant.'—*Glossary*. p. 1015.

FOSBROKE speaks of two kinds of garments under this name, thus:—'The *Sosquenie*, *Surquanie*, *Suckeney*, *Rochet*, and *Branc*, was commonly of linen, which the women put over the other clothes, and deemed in the 14th century the handsomest dress which they could wear. Its form is that of a shift, with or without sleeves. Sometimes it was slit into strips form the hips downwards: at least was open on the two sides. It is the Bishop's black satin vestment, worn with the lawn sleeves, which black was, to the best of my recollection, altered from one of red cloth in the time of Edward VI. The Monastic *Rochet* consisted of two strips hanging before and behind, open at the sides. (*Strutt*. 373).'—*Encyclopedia of Antiquities* p. 955. (FOSBROKE seems to have mistaken in the above description the Chimere for the *Rochet*.)

DR. NICHOLLS (*ob.* 1712.) says:—'The *Rochet* was an ancient garment used by the Bishop. In the barbarous Latinity, it was called *Rochetum*; being derived from the German word *Ruck*, which signifies the back, as being a covering for that. The writers of the Roman Church will have this to have been the Episcopal Habit in the time of S. CYPRIAN. (*Bar. Annal.* Au. 261. §. 41, 42.). But tho' *Birrus Dalmatica*, and *Linea*, by which last the Cardinal will have understood the *Rochet*, be mentioned in the Acts of S. Cyprian's martyrdom; yet 'tis plain, that this is the interpolation of a silly modern writer:....But it was in common use in the 7th century; because BEDE not only mentions it, but gives a Rationale of the particular make of it. And comparing it with AARON's *Ephod*, says, that the closeness of it at the hand, denotes, "*Nequid non utile faciens*;" that he that wears it, ought to do always something that is profitable. (*BED. de Tab.* cit. ab ALMAR: *Bibl. Patr.* x. 389). In the following ages, the Bishops were obliged by the Canon Law to wear their *Rochet*, whenever they appeared in public: "*Pontifices autem in publico et in Ecclesia superindumentis lineis omnes utantur*." (*Decr.* l. iii. tit. i. c. 15.). This practice seems to have been kept up in England more than in other places; ERASMUS mentioning it as something particular in Bishop FISHER, that he would leave off his *Rochet* when he travelled:....But since the Reformation, the Bishops have not worn their *Rochets*, when they appear in any public place out of the Church, besides Parliament House.'—*Com. Prayer* in loco.

WHEATLY (*ob.* 1742.) observes:—'The *Rochette* (is) a linen habit peculiar to the Bishop, and worn under what we call the Chimere. The author of the Acts of St. Cyprian's martyrdom says, that that

'father went to his execution in this pontifical habit; but whether this seems probable, I shall leave the reader to judge; however it is certain the use of it is ancient, it being described by Bede in the 7th century. In the following ages the Bishops were obliged, by the canon law, to wear their *Rochettes* whenever they appeared in public (*Decret.* l. 3. t. 1. c. 15.), which practice was constantly kept up in England till the Reformation; but since that time the Bishops have not used to wear them at any place out of the Church, except in the Parliament House, and there always with the Chimere or upper robe, to which the Lawn sleeves are generally sewed.' (p. 103.).—*Rat. Ill. of Book of Com. Prayer.*

The REV. W. BATES remarks:—'When the sleeves of the Surplice were closed and gathered close round the wrist, it was called a *Rochette*, or a Roman *Camisia*, which was much used in Italy. In the middle ages the Bishops were obliged by the Canon Law to wear it in public.' (p. 314.).—*Lectures on Christian Antiquity and Ritual.*

The REV. R. HART states:—'The *Rochetta*, worn by Cardinals, Archbishops, Bishops, &c., and some Canons Regular, was a Tunic of fine linen or lace, falling a little below the knees, having sometimes tight sleeves, sometimes none.' (p. 259.).—*Eccl. Records.*

DR. HOOK says:—'The *Rochet* (is) a linen garment worn by Bishops under the Chimere. It was their ordinary garment in public during the middle ages. The word *Rochet*, however, is not of any great antiquity, and perhaps cannot be traced further back than the 13th century. The chief difference between this garment and the Surplice was, that its sleeves were narrower than those of the latter; for we do not perceive in any of the ancient pictures of English Bishops those very wide and full lawn sleeves which are now used.' (p. 542.).—*Church Diet.* 6th edit.

The REV. W. PALMER observes:—'The *Rochette* is spoken of in the old *Ordo Romanus* under the title of *linea*: and has, no doubt, been very anciently used by Bishops in the Western Church. During the middle ages it was their ordinary garment in public. The word *Rochette* is not however of any great antiquity, &c.' (here follow the precise words as given by Dr. Hook, *supra.*)—*Orig. Lit.* ii. 407.

DR. BURN, following *Lyndwood*, thus describes this vestment:—'The *Rochet* (a part of the Episcopal habit), is a linen garment gathered at the wrist; and differeth from a Surplice in that a Surplice had open sleeves hanging down, but a *Rochet* hath close sleeves. It was also one of the Sacerdotal Vestments; and in that respect differed from a Surplice in that it had no sleeves. (*Lyndw.* 252).—*Eccl. Law*, Phil. iii. 545.

In "POPULAR TRACTS" we read:—'The *Rochette* is a fine linen dress, shorter than the Albe, and having properly tighter sleeves. There is no ancient authority for the full sleeves at present worn.' (p. 6.).—No. II. Pub. by A. Holden. Exeter.

MR. A. W. PUGIN, the Romanist, when describing the *Surplice*, says:—'The *ROCHET* is also derived from the *Albe*...As the *Surplice*

'is an augmentation of the Albe, so the *Rocket* is a diminution of the same.....being shorter, and either with tighter sleeves, or without sleeves. It is well known that the Clergy and Bishops were required formerly by the decrees of Synods, to wear their *Albes* constantly; hence the *Rockets*, which were merely reduced *Albes*, were introduced from reasons of commodity.....They were also worn by CANTORS and CANONS; also by *Choir Children*. *Rockets* are continually mentioned in old English inventories, with *Surplices*, and *Albes*. "Item, 8 *Surplices* for the quere. Item, "3 *Rockets* for children." "Item 3 *Albys* for children with "parells."—Inventory of *St. Mary Hill*, London The *Rockets* now worn by Bishops, are made so short that they are not only devoid of grace and dignity, but bear no resemblance to the *Albe*, of which they are the type. In all ancient portraits of Catholic Bishops, the *Rocket* is represented as reaching below the knees, and ornamented merely round the edge. (p. 198.).....The difference between *Rocket* and *Surplice* is, that the *Rocket* has closer* sleeves, and sometimes no sleeves In the beginning of the 14th century the word *Rocket* had scarcely began to be used among the Romans, being Cisalpine and German, or Saxon, in its origin, and the terms *Alba Romana*, or *Camisia Romana*, being used in Italy to denote the same thing. The Pope, to this day, also wears the *Rocket*, which was worn by all Bishops till lately. (p. 199.) The *Rocket* in which BONIFACE VIII was buried (and which was over a *white Tunic* or *Albe*), reached in length down to the ankles (*ad talos usque longum fuit.*)—(p. 200.). *Glossary of Eccl. Ornament and Costume.*

THE SCARF, AND TIPPET.

SCARF: *Fascia*.—(Echarpe. Fr.—Ciarpa. Ital.)

TIPPET: *Liripipium*.

THE *Scarf*, when worn by our Parochial Clergy over the *Surplice*, may be considered as a representative of the *Stole*; from which, indeed, there is little doubt it has been derived. The *Scarf*, however, is not mentioned in any Canon or Rubric of the Church of England; still, it is of immemorial usage, and owes its continuance amongst us to the force of

* 'The present Anglican Bishop's *Rocket* presents a striking departure from Ecclesiastical tradition in this respect.' (p. 199.)—*ibid.*

custom. It is formed of *black silk*, folded usually into three thicknesses; having a breadth greater than that of the *Stole*: during seasons of *mourning* it is made of *black crape*; and at *Weddings*, and the *Funerals* of unmarried persons, the *Scarf* is frequently of *white silk*. The *Scarf* is worn round the neck, and hangs pendent on both sides down to a little below the knee, where its ends are "pinkt;" thus differing from the *Stole*, which terminates with a fringe. This Ecclesiastical ornament seems to have been at one time peculiar to Doctors of the Universities in Holy Orders, and to Cathedral dignitaries; from whom it passed to Chaplains of the nobility; although the *Scarf* of these last at first partook of the colour of the livery of the Patron. In modern times, however, the *Scarf* has been used very generally by the Canons of Cathedrals, Ecclesiastical dignitaries, and the Parochial Clergy, without distinction, but confined to *black* in colour, with the occasional exceptions above mentioned. Still, the later re-appearance of the *Stole* among the Parochial Clergy has in some instances supplied the place of the *Scarf*. The *Scarf* is now frequently worn over the Surplice, as well as over the Gown; except at the Universities, where it does not often accompany the Surplice. Some writers confound the *Scarf* with the *Tippet* prescribed in the Canons of 1603: they are indeed considered in modern times to be identical, although they are doubtlessly of different origin. The Ecclesiastical *Tippet*, represented also, like the *Stole*, by the black *Scarf*, may possibly be traced to the *liripipium*, the tail-like appendage of the Hood; although it was more probably a distinct ornament, if not a kind of Vestment in the form of a Cape, adopted by *non-graduates* as a representation of the Hood; and which was only allowed over the Surplice. (See CANON 58.). But the *Academical Tippet*, which we find worn by certain officers in Oxford and Cambridge, appears to be the nearest type of the original *Tippet*, as we shall presently observe. (See *postea* STOLE.). We will now proceed

to quote a few authorities illustrative of the uses of the *Scarf*, and *Tippet*, beginning with those bearing on the former.

DR. HOOK writes:—'*Scarf*; a piece of silk or other stuff which hangs from the neck, and is worn over the Rochet or Surplice. It is not mentioned in the Rubric of the English Ritual, but is worn by our Bishops and dignitaries of the Church. It is used from long custom, and may be referred to the ancient practice of the Church, according to which Presbyters and Bishops wore a *Scarf* or *Stole* in the administration of the Sacraments, and on some other occasions. The *Stole* has been used from the most primitive ages by the Christian Clergy. It was fastened on one shoulder of the Deacon's Alb, and hung down before and behind. The Priest had it over both shoulders, and the ends of it hung down in front. Thus simply were the dresses of the Priests and Deacons distinguished from each other in primitive times.' (p. 564).—*Church Dict.* 6th edit.

THE REV. J. JEBB says:—'There is one part of the dress, not prescribed indeed by any regulation, but immemorially worn by Capitular members, Doctors of Divinity, and Chaplains of noblemen; by all members of Trinity College, Dublin, who serve, or have served, the Collegiate Office of Dean; and now generally by all Clergymen in London, Dublin, in many Cathedrals, and certain of the principal towns. This is the *Scarf*, or *Tippet*, (the latter being the term used for it in Ireland) the representative of the *Stole*, (*Tippet* is a sort of *Hood* properly speaking), the distinctive badge of the Clergy both in the Eastern and the Western Church. We have the authority of a learned Bishop, (*Bp. Jebb*), for recommending its general use by the Clergy; and, indeed, decency would seem to require its adoption by those in Orders to distinguish them from laymen. The *Scarf*, the modern and secular ornament of noblemen's *Chaplains*, &c., is supposed by some to be properly a distinction, different both as to materials and width from the Ecclesiastical *Stole*. The usage of the Church of England does not make any distinction, as in the Greek Church, as to the manner in which this ornament is worn by Bishops, Priests, and Deacons. The Deacons in many Cathedrals assume it by custom. The custom at Canterbury, and elsewhere, of depriving the Minor Canons of this distinction, (though equally Priests with the Prebendaries), is one of those reprehensible customs which would really seem to imply that capitular, or non-capitular rank, are matters of greater Ecclesiastical moment than the Priesthood and Diaconate.' (p. 215).—*Choral Service*.

THE REV. W. PALMER remarks:—'The *Scarf* is not mentioned in the Rubric of the English Ritual; but as it is often used in the Church during the performance of Divine Service, I think it merits consideration.... The *Scarf* is worn by Bishops with the Rochette, and generally by dignitaries and Prebendaries in Cathedrals, and by Chaplains. The origin of this custom is obscure, and I have not seen the subject noticed in any place. The *Scarf* is not worn because the person is a Doctor, by whom, in Universities, a *Scarf* is used; for many persons who are not Doctors wear it.

‘And therefore it seems to me more natural to refer this custom to the ancient practice of the Church, according to which Presbyters and Bishops wear a *Scarf* or *Stole* in the administration of the Sacraments, and on some other occasions.’—*Orig. Lit.* ii. 408.

MR. GILBERT FRENCH observes:—‘The long piece of black silk worn over the neck, and reaching to the skirt of the Surplice, is generally designated the ‘*Chaplain’s Scarf*,’ though its use in the present day, is by no means confined to the Clergy who hold that appointment. There exists no Rubrical or Canonical authority for the use of the *Scarf*.....nor does there appear to be any distinct understanding, as to the parties entitled to wear it. Some would confine its use to the Chaplains of Royalty, the Bishops, and nobility; others hold it to be rightly worn by Doctors only, while many suppose it to be contingent upon some very indefinite degree of Clerical preferment. Practically, however, and perhaps from the want of some authoritative arrangement, the *Scarf* is now occasionally used by all orders of the Clergy. Its probable origin is the *Orarium*, which appears to have been used from the earliest ages of the Church.....It is, however, better known by its Eastern name of *Stole*, and is a part of the Sacerdotal costume, which has ever been held in high estimation by the Churches of Greece and Rome....I have manufactured *Stoles* or *Scarfs* of the richest black silk, about 5-in. in width, perfectly plain and unornamented, with the exception of a simple fringe of the same material, 3-in. deep at each end. These *Scarfs* are meant to reach midway between the knees and feet, which is somewhat shorter than the modern *Scarf* is usually worn.....While the Church of Rome varies its colour with that of the other Vestments and Ornaments, according to the seasons of Fast or of Festival, the *Scarf* of the Anglican Clergy remains unchanged, except that on occasions of mourning, and sometimes upon Good-Friday, a *Scarf* of black crape is substituted for that of black silk.’ (p. 146—151.)—On the *Minor Accessories to the Services of the Church*. In a small *Tract* on “*Tippetts*,” MR. FRENCH, speaking of the *Scarf*, observes:—‘Chaplains are now appointed, under certain regulations as to number, by royalty, the nobility, bishops, sheriffs, and other civil functionaries; the office is instituted by the presentation of the Patron’s *Scarf*, or *Tippet*, which is worn by the Chaplain. It is, however, no longer of livery colours, but of plain black silk, in three folds, reaching to the skirt of the Clerical Gown, over which it is worn. The ends are usually deeply notched with mitre-shaped openings. The *Chaplain’s Scarf* is frequently confounded with the *Scarf* or *Tippet*, peculiar to the Clergy of Cathedrals and Collegiate Churches, and to certain Academical Degrees; and great irregularity in the use of both has been practised ever since the Reformation. A letter in the *Spectator* shows the abuse of the *Scarf* in the last century, and likewise proves that the idea of its being a kind of livery worn by Chaplains was at that time commonly entertained:—“As I was the other day walking with an honest country gentleman, he very often was expressing his astonishment, to see the town so mightily crowded with Doctors of Divinity; upon which I told him he was very much mistaken if he took all those gentlemen he saw in *Scarfs* to be persons of that dignity; for that a young divine, after his first Degree in the University, usually comes hither to shew

"himself; and on that occasion, is apt to think he is but half equipped with a *Gown* and *Cassock* for his public appearance, if he hath not the additional ornament of a *Scarf* of the first magnitude to entitle him to the appellation of Doctor from his landlady, and the boy at Child's.....When my patron did me the honour to take me into his family (for I must own myself of this order) he was pleased to say he took me as a friend and companion; and whether he looked upon the *Scarf*, like the lace and shoulder-knot of a footman, as a badge of servitude and dependance I do not know, but he was so kind as to leave my wearing it to my own discretion" (*Spectator* No. 609.)....' It appears to have been sometimes thought that a Patron, on presenting his *Scarf* to a Clergyman, and thus constituting him Chaplain, removed him from the surveillance of the higher Church authorities, and even beyond the reach of Ecclesiastical Law.' The author then refers to the circumstance of Lady Huntingdon supposing she had a right to protect *Mr. Romaine* from certain oppression gave him her *Scarf*, and as her Chaplain he continued to preach to the poor in her kitchen." It is also stated that under somewhat similar circumstances, this eccentric lady bestowed her *Scarf*, patronage, and protection, on *Mr. Whitfield*." (*Life of Selina, Countess of Huntingdon*. Vol. i. p. 133. 192.).... MR. FRENCH adds:—"During mourning, the *black silk Scarf*, or *Tippet*, of the Chaplain is often exchanged for one of *Crape*, the form being exactly the same. It should be worn over the *black Gown* only, (though the arrangement is seldom attended to) and not over the *Surplice*, because it then usurps the place of other *Tippets*, of at least equal, if not greater, importance." (p. 13, 15).—*The Tippets of the Canons Ecclesiastical*....In this Author's "Catalogue" he puts down the cost of a 'Canou's' or 'Chaplain's' *Scarf*, or *Tippet*, of rich 'Armazeen, in three folds, from 20s. to 30s.The *Scarf* should reach the hem of the Gown.' (p. 20).—

In the "BRITISH MAGAZINE," we find a correspondent (*Indagator*) remarking:—"In London, the Clergy generally use the *Scarf* over the *Surplice*; but if not Chaplains, D.D's, or dignitaries, it is not, I believe, worn by them with the *Gown*.....I would wish to know (1) Whether or not the Clergy generally may wear the *Scarf* over their *Gowns*? (2) if not, Whether Incumbents may? (3) Whether Rural Deans, who have a regular appointment under the Bishop's seal, are not equally entitled with Cathedral Deans and Prebendaries to wear it? And lastly, whether, it is not desirable, that the right to use this article of the Ecclesiastical dress be ascertained?" To this enquiry is annexed the following reply, in a *Note*:—"The Editor is really most incompetent to give any opinion on such points. Perhaps in a matter relating to Public Service, the popular opinion (whether right or wrong) should be taken into account, to prevent our leading people into mistakes. That opinion the Editor believes to be, that a person who is not a D.D. has no right to wear a *Scarf*, unless he is a *Chaplain*; inasmuch that appointing a Clergyman '*Chaplain*' is popularly called "*giving him a Scarf*." While this is the case, having neither of these qualifications, the Editor would feel it as proper to wear a *Mitre* as a *Scarf*; but in thus giving an opinion that is asked for, he does not mean to abridge the Christian

'liberty of those, and he believes there are many, who think differently.' (p. 69).—*July*. 1841. In the subsequent No., a Correspondent under the signature, J. B. gives a further explanation, stating:—'It appears as much a trenching upon the rights of others for a person not a Chaplain, nor a D.D., nor a dignitary, to assume the *Scarf*, as it would be if, in the University of Oxford, any but the Head of a House should assume the *cloth Cassock*..... In answer to your Correspondent's queries, I would say, (1) that the Clergy generally have not the slightest title to wear the *Scarf* over their *Gowns*; (2) that Incumbents have not, as *Incumbents*; (3) that Rural Deans have not, unless it can be shewn that in those Dioceses in which the Office of Rural Dean was never discontinued, it was the custom for them to do so. Immemorial custom restricts it to certain classes; and unless the Bishop should appoint otherwise, it is an invasion of the privilege of those classes for any other person to assume it. With regard to the *Scarf* or *Stole* over the *Surplice* the case is different. Immemorial custom in London, and other Towns, allows it, at least to every Priest; but the modern habit of making it of the same length and appearance as the *Scarf proper*, has created a confusion of ideas on the subject. Anciently it did not reach much below the knee, and was not full; and it would preserve the proper idea, if those Clergymen who wear it would observe the distinction. A common *hat-band*, such as is given at funerals, unfastened and folded again, so as to present the appearance of a very broad ribbon, would be a much better representation of the *Stole* than the long full *Scarf* at present in use. The *Scarf* for Deacons was anciently worn in this country (as it is abroad in the East and West to this day) on the left shoulder, hanging down before and behind; but as the Church of England has nowhere retained any such custom, it would perhaps be more seemly if Deacons were to abstain altogether from wearing the *Scarf*.....The ground upon which some Clergy wear *Scarves*, who are not entitled to them, is the supposed order of the 58th CANON.....and of the 74th CANON..... But the Canon is not speaking of *Scarves* at all, but of the *round Tippet*, which is still preserved in both Universities, and appears on monuments in various parts of the kingdom.' (p. 171).—*August*. 1841. (See also page 199 of the same No.; and p. 536 of the *November* No. 1841. all in *Vol. xx.*).

TIPPET.—The following authorities will be found explanatory of the *Tippet* (*Liripipium*), which is thus enjoined in the **CANONS** of 1603—4.

"Such Ministers as are *Graduates* shall wear upon their *Surplices*, at such times" (at *Public Prayers*, or *Ministering the Sacraments*, or *other Rites* of the Church), "such *Hoods* as by the orders of the Universities are agreeable to their Degrees, which no Minister shall wear (*being no Graduate*) under pain of suspension. Notwithstanding it shall be lawful for such Ministers as are *not Graduates* to wear upon their Surplices, instead of Hoods, some decent *Tippets* of black, so it be not silk."—**CANON 58.**

In the *Statute 24 Hen. VIII. c. 13. s. 15. A. D. 1532*, it is ordered

that Clergy, being Lords of Parliament, may wear foreign stuff and none else—'except that it shall be lawful to all Archdeacons, Deans, Provosts, Masters, and Wardens of Cathedral and Collegiate Churches, Prebendaries, Doctors or Bachelors in Divinity, Doctors of the one law and of the other, and also Doctors of other sciences, which have taken that degree, or be admitted in any University, to wear sarcenet in the lining of their Gowns, black satin or black camlet in their doublets and sleeveless coats, and black velvet or black sarcenet, or black satin in their *Tippets* and riding Hoods or Girdles, and also cloth of the colour of scarlet, murrie or violet, and furs called gray, black budge, foinés, shanks or meniver in their Gowns and sleeveless Coats.....And that none of the Clergy under the degrees aforesaid, wear any manner of furs, other than black cony, hudge, gray cony, shanks, calaher gray, fitch, fox, lamb, otter, and hever And that none of the Clergy under the degrees aforesaid, other than Masters of Arts, and Bachelors of the one law or the other, admitted in any University, or such other of the said Clergy as may dispend yearly £20, over all charges, shall wear in their *Tippets* any manner of sarcenet or other silk.' This statute was repealed by 1 James I. c. 25.—*Law's Eccl. Statutes*, i. 118. a.

In the '*Book of Advertisements*' of A. D. 1564-5, it is directed that Dignitaries, Doctors, &c. 'in their common Apparel abroad wear *Tippets* of sarcenet, as is lawful for them by the Act of Parliament. anno XXIV. Henry VIII.'—CARDWELL'S *Doc. Ann.* i. 294-5.

FOSBROKE describes the *Tippet* as—'A dress for both sexes in fashion in the 15th century. It was worn about the neck, and was sometimes large and long, like a mantle. At other times it was narrow, and scarcely covered the top of the shoulders..... The *Tippet* worn by ladies in mourning was a long narrow stripe of cloth, attached to the Hood or sleeves.' (p. 963.)—*Encyclopedia of Antiquities*.

The Rev. W. BATES observes:—'It appears that objections were made to Elizabeth's Injunctions as bringing in the use of idolatrous garments; if not, it is contended, 'cur cappam et superpellicium in sacris, ita communi vita *liripipium* [*Tippet*] (quod appellat), et quadratum pileum, gerenda esse precipiunt.' (KEBLE'S *Hooker*, E. P. v. 78. 13. note). In BAILEY'S *Dictionary* of 1737, *Liripoop* is explained to be an old word, derived from *cleri pepum*, which signifies a 'livery hood;' and *Tippet* to be a Saxon word which signifies a long *Scarf* which Doctors of Divinity wear over their Gowns; and *Scarf* is derived from a Saxon word signifying "clothing," or the Teutonic "*schers*," a segment," or the French "*escarpe*," an ornament of silk, &c. for Divines, &c.....It would appear that in Elizabeth's time, and previously to the passing of the *Canons* of 1604, Clergymen who were Graduates, &c., were enjoined to wear their *Hood* or *Tippet* when out of doors, and their *Hoods* over their Surplices when officiating; but that Clergymen who were not Graduates were not to wear *Tippets* when abroad, and when officiating they were strictly forbidden to assume any *University Hood*. If, however, they should wish to throw anything over their Surplices, they might wear "some decent *Tippet*

'of black, so that it be not silk." But there is also mention made 'of *Tippetts* having been used by Preachers, when it is pretty certain 'that they were habited in Gowns, and not in Surplices, and many 'persons think that on this account the *Tippet* was the ancient '*Orarium*, or *Stole*, or modern *Scarf*, which some Clergymen wear 'both over their Gowns and Surplices.' (p. 318)—*Lectures on Christian Antiquities and Ritual*.

The Rev. W. GOODE, after remarking that Canon 58 'requires 'Graduates, in all their public ministrations, to wear over their 'Surplice their appropriate *Hoods*; and permits those who are not 'Graduates to wear, instead of the *Hood*, a *Tippet* of black, "so it 'be not silk,"—adds—"I leave the question, as to what shape this "'*Tippet*" is to be, to those who are fond of such inquiries. 'Mr. ROBERTSON thinks it to be the same with the *Stole* or *Scarf* 'now worn, but I doubt the correctness of this supposition.' (p. 39.) —*Aids to Ceremonial of the Church of England*.

The Rev. J. C. ROBERTSON remarks:—"No order for wearing 'the *Tippet* with the Surplice appears before 1604. The garment 'with which the Court Preachers of Elizabeth's reign were expected 'to wear it, was most likely the Gown.....It was an ordinary 'article of Clerical dress, worn abroad with the Gown.....by 'Abp. Grindal's help, we find it (the *Tippet*) to be the same with 'the *Stole* or *Scarf* described by Mr. Palmer (Orig. App. vi.) 'The CANON permits a *Tippet* of inferior material to be worn over 'the Surplice by such as are not Graduates. The *Tippet* is also a 'proper appendage of the Gown, and perhaps every Clergyman of 'the present day can satisfy some one, at least, of the conditions on 'which the Act 24 Hen. VIII. allows that it be of silk. It is com- 'monly worn with the Surplice and Hood by Doctors, dignitaries, 'and Chaplains; but if the Clergy generally should feel disposed to 'adopt it in deference to the opinion of Mr. F. W. Faber's projection, 'that it is a chief note of spiritual life in a Church, I should sup- 'pose that we may all be justified in wearing it, without further 'order, and even that it may be assumed without raising any great 'outcry in any quarter.' In a *Note* it is added, that—"when Grindal 'is found ordering the destruction of "*Stoles*" among "monuments 'of superstition and idolatry" (*Remains*, 136—159); we may sup- 'pose him to intend those of various colours which had formerly 'been used, whereas the "*Tippet*" of the Reformed was black only; 'and it is very probable, as the writer in the (*British*) *Magazine* 'suggests, that the *Scarf* of Chaplains, &c. may have been an 'ornament of different origin from the *Stole*, and that the restriction 'of colour in the latter may have caused them to be considered as 'identical.' (p. 122.)—*How Shall we Conform to the Liturgy*.

Mr. GILBERT FRENCH, when speaking of the Hood, says that among the many alterations to which it was subjected, 'one of the 'most singular was the addition of a long tail, *tippet* or *liripipe*, 'attached to, or proceeding from, that portion which covered the 'crown of the head. This *Tippet* was applied to many useful and 'ornamental purposes. It was sometimes permitted to hang down 'the back; and so preposterous was the fashion, at one period, 'that it trailed upon the ground, though it might be tucked under 'the girdle, or fastened to the sleeve. The *Tippet* was occasionally 'wrapped round the neck, as an additional protection from cold;

‘or hound the Cowl closely to the head, in the fashion of a turban, frequently forming a head-dress of considerable elegance. Its most ordinary use, however, was to suspend the Capuchon over the shoulder, where it was at all times ready for immediate service (p. 159).....The modern *hat-band* (at funerals) may be considered an adaptation of the *Tippet* of the ancient Capuchon, either when worn hanging over the back, as at funerals, or wound round the hat, simply as an indication of mourning. (p. 160).....There is some difficulty respecting the form of that “decent *Tippet* of black,” which non-graduates are permitted to wear over their Surplices. After considerable trouble in searching for information, I am inclined to believe that as the *Hood* has been adopted as the peculiar badge of the Clergy who had graduated at the Universities; the framers of the Canon forbid the use of *Hoods* (whatever their form or material), to “Ministers who were not Graduates,” but permitted them to use the scarf-like appendage called the *Tippet* of the *Hood*, which may be easily recognized in the “Preacher’s Scarf,” or (more properly) *Stole*. The colour was restricted to black in contradistinction to the *Stoles* of the Romish Church: it was ordered to be simply “decent,” (which may he supposed, in this case, to mean plain and without ornament); and it was to be of some other material than “silk,” which was already used for the *Hoods* and *Tippets* of the Clergy of the Universities.” (p. 162).—On the *Minor Accessories to the Services of the Church*....Mr. FRENCH in a small Tract on “*The Tippets of the Canons Ecclesiastical*,” further observes, that—“the *Tippet* of the middle ages.....formed a curious and conspicuous part of the *Hood* or Capucium.....The tail-like appendage, called the *liripipe*, or *Tippet*, varied in its length and breadth according to the fluctuating fashions of the time.....The custom of cutting the edges of the dress in a leaf-like pattern, which prevailed during the reigns of Henry V, and Henry VI, was extended to the *Tippets*. CAMDEN, quoting a satirical writer of that period, says: “The *Liripipes* or *Tippets* pass round the neck, and hanging down before, reach the heels all jagged.”.....The *Tippet* or *liripipe* is easily recognized in the *Hoods* worn by the Graduates of Cambridge and Dublin; though less noticeable, it is also to be seen in the Oxford *Hood*.....*Liripipes* or *tails* may be traced in the dress or armour of the ancient Egyptians, Greeks, Jews, Romans, &c., as well as in the queues, pig-tails, club-tails, and bag-wigs, of English sailors, soldiers, and gentlemen, only fifty years ago. May it not still be recognized in the horse-hair appendages flowing from the helmets of the Life Guards, and in the ever changing lappets, ribbons, turhans, streamers, and toques, of modern females.....There are three separate ornaments, having different origins, and applicable to different uses, which appear to be included under this general name.” (p. 1—9).....The author then proceeds to describe the ‘*Chaplain’s Scarf*,’ the ‘*Choir Tippet*’ (see ‘*ALMUCE*’), and the ‘*Priest’s Tippet* or *Stole*.’ (see *STOLE*.)

In the “BRITISH MAGAZINE” we read with regard to the *Tippet* :—“It has been a very common mistake to confound this ‘with the *Stole* or *Scarf*’; but I will venture to say that nothing but the habit we have had of taking former statements upon trust could have caused this error to be continued. A little reflection upon the Canons in which it is mentioned (the 58th, and 74th), would have shewn that an article which was to be a *substitute for*

‘a Hood, and worn instead of it, could not be the Scarf: for this simple reason, that the Scarf is never exchanged for the Hood, but used by Graduates, and non-Graduates alike, quite independently of it. Inquiry in Oxford would have shewn that the Tippet is still worn there, under that very name (or at least an apology for it), and that it is on certain occasions exchanged for the Hood, and worn instead of it. The Preachers in the University Church, for instance, always wear either the Hood, or the Tippet. This latter article, it is true, has dwindled down to ridiculously small dimensions, and is suspended by a button to the left shoulder behind; but it is still round when unfolded, and was no doubt originally worn buttoned round the neck, as it is still (though of various colours) by Roman Ecclesiastics, both in this country and abroad. But, to place the matter beyond dispute, a monument of a former rector of Draycott in the Moors in Staffordshire, in the reign of Henry VIII, A. D. 1512, represents him attired in his Surplice, (just such a one as we now wear, but not quite so long and ample), his Stole, and a round Tippet reaching nearly to the elbows. This Tippet is represented on the alabaster, by marks which admit of no mistake, as being of the same colour as the Stole; and it has a worked border of an inch and a half in width all round the bottom, as well as a worked collar The ancient rector of Draycott is represented on his grave-stone in the very Habit assigned to those of us who are non-Graduates, and was doubtless accustomed to minister, if not to preach, in that Habit. The only difference is, that the Tippets allowed in the 58th Canon are to be black and not of silk; the 74th Canon leaves Graduates at liberty to wear silken Tippets, if they think fit, instead of their Hoods.’.....In a Note in the page following it is remarked:—‘If the use of the Tippet should be revived, our Canons do not suppose it to be worn with the Surplice by Graduates. But the 74th directs all dignitaries, &c. as well as those beneficed Clergymen who have taken any degree higher than that of B. A. to wear either a Hood, or a Tippet of silk with their Gowns. If the Tippet, was worn, it would, I imagine, be of the same colour with the Hood; although this is not the case in Oxford at present. But I judge, from the circumstance that, by the Canon, the Tippet is to be of silk, in the case of Graduates, (which the present Oxford Tippet is not), and from the restriction to black in the case of non-graduates.’—Vol. xvii. April 1840. p. 377, 378. In a subsequent Volume of this Magazine, a correspondent (J.B.) when explaining the force of the 58th and 74th CANONS, remarks:—‘The former of these Canons orders what is to be worn in the performance of Divine Service, the latter the ordinary dress of a Clergyman; the former what is to be worn over the Surplice, the latter what is to be worn over the Gown; and in both reference is made to the order and usage of “the Universities.”.....The spirit of the Canons is, that all Graduates are to wear their Hoods over their Surplices, and that all Ministers are to wear Hoods over their Gowns; whilst dignitaries, and Beneficed men if not of a lower degree than M. A. or B. C. L. may exchange their Hoods for Tippets.’.....I would remark that the Tippet follows the Hood in its material, as may be seen in the 74th Canon; and that whatever reason would justify him in wearing a silk Hood, would equally justify him in wearing a silk Tippet.’—Vol. xx. October 1841. p. 421.

THE SQUARE CAP.

Pileum.—(Bonnet-quarrè, Toque. *Fr.*—Berretta. *Ital.*)

THE *Trencher-Cap*, now so familiar to us from its general adoption in Universities, Colleges, and Public-schools, is of very obscure origin. It is supposed to have been derived from the ancient practice of the Monks, in early times, of wearing upon the head in the winter a kind of *square-cap* beneath the Almuce, (Capuchin, or Hood); and in some instances, over the Almuce. This peculiar method of wearing the cap furnished also the design of the modern construction. The *Square College Cap*, however, must not be confounded with the *Square Ecclesiastical Cap*. The latter is of very different form and appearance, and now but seldom to be seen worn by the Church of England Clergy. It is in shape like the lower half of a pyramid inverted: and in the centre of the crown was sometimes placed a tassel; and the lower edge was often bordered with a band of velvet. This *Cap* is sometimes worn by the Clergy when in their study; also at Funerals, while reading the out-of-door portion of the Burial-Service. In the reign of Elizabeth the use of the *Surplice* and *Square-Cap* was a matter of very warm controversy. In one of her Injunctions, Scholars and Ecclesiastics were ordered to "use and wear such *seemly Habits, Garments*, and "such *Square-Caps*, as were most commonly and "orderly received in the latter year of the reign of "King Edward VI." (CARDWELL'S *Doc. Ann.* i. 193.): and in the 74th CANON of 1603—4. entitled—"*Decency in Apparel Enjoined on Ministers*," we find the *Square-Cap* prescribed; and, consequently, its use by the Clergy of the present day is legally defended. For the Elizabethan controversy, see *supra*, p. 816. We will, however, here annex a few additional opinions.

FOSBROKE writes with regard to '*Trencher-Caps*':—'Old prints show that there were *round* as well as *square Trencher-Caps* worn in our Universities; and Mr. White ("On Inventions" 161.), quoting Pasquier, says, that round Caps, formed out of Hoods, by cutting the skirts off, were worn by the Clergy and Lawyers; but becoming common, those of the Gown changed it for a *square* one, which was invented by a Frenchman, called Patronillet, and given to University Students upon the principle of the Roman *Pileus*, and Cap of Liberty, to show that they were emancipated from punishment by their masters. That such was a consequence of instruction in letters is proved by our English statutes.' (p. 964).—*Ency. of Antiquities*.

The REV. W. BATES cites Du Cange, respecting the origin of the *Square-Cap*, in these words:—'Ducange thinks that a part of the *Hoods*, which originally fitted on the head, was afterwards detached, and finally became the *Square-Cap* which is now generally worn by students, and some other members of the Universities. The words *Almutium*, *Capucium*, *Amicia*, and others, are generally supposed to refer to these *Hoods* and *Caps*; but nothing very definite seems to be known on the subject.' (p. 317).—*Lectures on Christian Antiquities and the Ritual*.

The REV. J. JERR remarks:—'The *Square-Cap* is a regular part of the Clerical Dress. At the Universities it was not formerly worn by Laymen, who used the *round Cap*, such as the Doctors of Law and Medicine wear on state occasions there. The *Hat*, worn by Clergymen with their Gowns, and by most Graduates (by a very modern innovation at Cambridge), is forbidden by Abp. Parker (App. to *Life*, book ii. No. 28.), and *Caps* are directed to be worn, except in journeys, by the Clergy: and by the members of Colleges (*bk. ii. chap. 22.*). They are still worn by the Cathedral Clergy.' (p. 223. note).—*Choral Service*.

The REV. W. PALMER writes:—'Ducange supposes that the *Square-Cap* was formerly that part of the *Amice* which covered the head, but afterwards separated from the remainder. (See his *Glossary*, voce *Amicia*.) If this conjecture be right, the *Square-Caps* used in the Universities, and by the Clergy, derive their origin from the customs of the Canons Regular during the middle ages.'—*Orig. Lit.* ii. 410.

In "POPULAR TRACTS" we read:—'The *Square-Cap* always worn at the Universities, and in many Public Schools, and frequently carried in our Cathedrals, is supposed to be derived from the *Amess*, which was a kind of ancient *Hood* of fur, used when it was cold during the performance of Divine Service.'—No. 11. p. 10.—Pub. by A. Holden. Exeter.

In the "VOYAGES LITURGIQUES" par Le Sœur de Moleon, we read that, instead of the *fur-cap* (*bonnet fourré*) the Canons wear in winter under their hood (*capuchon*) a *square-cap* (*bonnet-quarré*) which they do not remove during the performance of their functions. The author adds:—"On sait que ce n'étoit autrefois "q'une grande calotte, que les Enfants de Chœur ont retenue en "hyver." (p. 49.).....Again, "Depuis un siècle ou deux ces anciens

"Moines (*S. Ouen de Rouen*) ont un bonnet-quarrè sous le chaperon "ou la coule de leur froc. Ce bonnet estoit l'ancienne Calotte." (*p. 387.*).—à *Paris*, 1718.

THE STAFF.

Baculus.

THERE are various *Staves* used in Ecclesiastical functions; such as (1) The *Pastoral Staff* (*Baculus Pastoralis*, *Cambucca*, *Cambutta*, *Capiuta*, *Crocia*, *Ferula*, *Pedum*, *Virga pastoralis*), emblematical of Episcopal jurisdiction: (2) The *Cantor's Staff* (*Baculus Cantoris*) to regulate the Chant and ceremonies of the Choir: (3) The *Processional Staff*, long and of silver gilt, used in Processions for the purpose of keeping the line of march: (4) *Staves* for *Confraternities*, which were usually long staves surmounted by small tabernacles with images or emblems, on a sort of carved cap, having reference to the particular *Guild* or *Confraternity* by whom they were borne: (5) *Cross Staves* to bear the Cross elevated in Processions: (6) *Staves of honour and office*, called '*Verges*,' and '*Maces*,' to bear before dignitaries. Of these, however, we are here exclusively concerned with the Bishop's *Pastoral-staff*: this *Staff* is in the form of a *shepherd's crook*, and from very remote antiquity was given to the Bishop at his consecration to denote that he was to govern and control his people, like a shepherd would his flock. It was occasionally made of gold, and enriched with jewels; and sometimes had a kind of banner, or *sudarium* attached to the part where the Crook was united to the Staff. When borne by a Bishop it was carried in his left hand, with the Crook turned outward, indicating his jurisdiction over a Diocese; when assumed by an Abbot, it was carried in the right hand, with the Crook turned inwards, showing that his jurisdiction was confined to the members of his own house. The use of the *Pastoral-staff* is enjoined upon Bishops in the Rubric of

Edward's First Liturgy A. D. 1549., which has the force of law, and thus reads: — "*And whensoever the Bishop shall celebrate the Holy Communion in the Church, or execute any other public ministration he shall have . . . his PASTORAL STAFF in his hand, or else borne or holden by his Chaplain.*" (KEELING 357.). See also *supra* p. 883. But the *Pastoral-staff* has not been used since the reign of Edward VI., and therefore has become perfectly obsolete.

We will now annex a few opinions.

WHEATLY (*ob.* 1742.) says:—"The *Pastoral Staff* (though now 'grown out of use) . . . is peculiar indeed to the Bishop alone, but 'expressly ordered to be used by him, as an ensign of his office, 'at all public administrations. It was made in the shape of a 'Shepherd's Crook, and was for many ages, even till after the 'Reformation (See the first "*Ordinal*," compiled A. D. 1549.), constantly given to the Bishop at his consecration, to denote that he 'was then constituted, a Shepherd over the flock of Christ. ' (*Durand. l. iii. c. 15. fol. 77.*)—*Rat. Ill. of Book of Com. Prayer.* p. 104.

The REV. W. BATES remarks:—"Isidorus Hispalensis (*l. i. de Divin. Off. c. 5.*) is the first writer who speaks of the *Baculus* being 'given to a Bishop at his consecration, to signify that he was to 'govern, correct, or to succour, his people; and it may be inferred 'from his account that this was no new custom. The 4th Council 'of Toledo decreed, that if a Bishop had been unjustly deposed, 'amongst other insignia, his "staff" should be delivered to him, to 'shew that his authority was restored. It was also called *virga* '*pastoralis*, *ferula*, and *pedum*, (because it was shaped like a 'shepherd's crook with which he seizes the feet of his sheep or 'goats), *cambuta* (which signifies a crooked piece of wood), &c. 'Archbishops, instead of a *Staff*, used a Cross, with two horizontal 'bars, which was called a '*Crozier*.' . . . When Dr. Matthew Parker 'was consecrated Archbishop of Canterbury in December 1559, it is 'recorded that no *Pastoral Staff* was delivered to him. Its 'delivery was prescribed in the '*Ordinal*' of 1550, but not by that of '1552; and some maintain that as the '*Ordinal*' was not authorized 'until after 1549, *i. e.* in March 1550, it was introduced in the 3rd 'year of the reign of Edward VI, and therefore the Act of 1559, 'which restored the ornaments used in the second year of Edward 'VI, would not apply to those mentioned in the *Ordinal*. From 'that time the *Staff* has been generally disused; but the *Crozier* 'of the martyred Laud is said to be still preserved at Oxford.' (p. 315.)—*Lectures on Christian Antiquities, and the Ritual.*

The REV. R. HART writes:—"Baculus Pastoralis, the Bishop's '*Pastoral Staff*, was usually formed like a Shepherd's crook, and 'resembles in some respects the *lituus* carried by the heathen 'augurs. The crook was in many instances beautifully formed 'of gold, and enriched with gems, having a *Sudarium*, or a banner,

'falling from the point where it was joined to its Staff, the lower part of which was supplied with a sharp pointed ferule. A Bishop carried his *Pastoral Staff* in his left hand; while a mitred Abbot bore it in the right. (p. 255.).. *Cambucca*, the *Baculus Pastoralis*: 'hence the Bishop's Chaplain was sometimes called *Cambuccarius*.' (p. 256.)—*Eccl. Records*.

DR. HOOK, after quoting the Rubric of Edward Vith's First Liturgy wherein it is directed that the Bishop shall have "*his Pastoral Staff in his hand, or else borne by his Chaplain*," makes the following remark:—'The writer of this article does not remember to have seen an English Bishop attired as this Rubric directs, most, if not all, the Bishops, probably omit this observance in condescension to the superstition of those whose consciences, though not offended at a transgression of a command of the Church, might be offended at ornaments which many pious persons value as emblematical.' (p. 207.).—*Church Dict.* 6th. edit.

THE REV. W. PALMER says:—'The *Pastoral-Staff*, called *Baculus Pastoralis*, *Cambutta*, &c. was spoken of in the 4th Council of Toledo, held near 1200 years ago, as being used by Bishops. In the Western Church it was frequently given to Bishops at their ordination.... In later times it was curved into the form of a shepherd's crook. The Eastern Bishops use a *Pastoral Staff* of another form.'—*Orig. Lit.* ii. 408.

THE REV. W. MASKELL remarks with respect to the manner of carrying the *Pastoral Staff*:—'It is well known, that one distinguishing mark between the mode of carrying this *Staff*, by a Bishop or by an Abbot, was, that the first turned the crook outwards to denote his jurisdiction over a Diocese, the other inwards, towards himself, to denote that his jurisdiction reached over the members only of his own house. But the first, moreover, carried his *Staff* in his left hand, the latter in his right.... It has been said by some, that an Abbot, *ad differentiam*, had a *Veil* round his *Staff*; this may have been true in some Churches abroad; and *Gavantus* (i. 122.) cites some acts of the Church of Milan to that purpose: but I cannot say whether it was observed, as a distinction, in England.'—*Monum. Ritualia*. iii. cxxxvii. *Note*.

IN "POPULAR TRACTS" we read:—'The *Pastoral Staff* has been used in the Church for upwards of 1200 years. Its beautiful allusion to the pastoral character of her chief Ministers is obvious. It is sharp at the end, because the Bishop ought to urge on the indolent; straight in the middle, because he should direct the weak; and bent at the top, because it is his duty to recall the wandering. The *Pastoral Staff* of an Archbishop is called a *Crozier*, being surmounted with a cross instead of a crook. Would that our Prelates at home would imitate some of their brethren in the Colonies, and return to the use of this most expressive ornament.' (p. 6.)—No. II. Pub. by A. Holden. Exeter.

From Romanist writers we may quote the following:—

GAVANTUS says:—'*Baculus*, *Virga Pastoralis*, *Pedum*, *Ferula*, et *Capuita*, sunt synonyma, ex *Ivone Carnot. Ep.* 8. et *Hon. in*

'*Gemma* l. i. c. 217. Cambucam alii vocant, apud Petrum Comes-torem in *Ilist. Exod.* c. 52. Cambuttam vocat Ordo Rom. in *Dedic. Eccles.* sed Capnita et Cambutta corruptæ sunt voces, a Cambuta voce barbara, quæ significat baculum retortum. Porro tres habet partes, summam retortam, ut pedum pastorum recutum, ad colligendas, ut ait Festus, oves; mediam rectam, imam acutam..... Est autem Baculus ultimum Episcopi ornamentum. *Innoc. III.* l. i. c. 10. quem gestat ille manu sinistra, quæ cordis esse dicitur, et partem eurvam populo vertit. *Cærim. Episc.* l. ii. c. 8. nec ornatur sudario, quod convenit Abbatiali. *Acta Mediolan. Eccles.* in *Instr. fabr. Eccl.* ad differentiam Episcopalis.'—*Thesaurus.* i. p. 87..... Longitudine recta est cubit. 3, et unc. 12; pars vero retorta totidem uncis; aut paulo altius eminet. A summa rectitudinis parte est crassitudine orbiculari, nciatum circiter 7; quæ prope ad imam partem descendens paulatim diminutam unc. 5 constat: connectitur autem eum illa parte recta aliquo opere cælati argenti, quod sexanguli formam exhibens, sacris ornatur imaginibus.'—(*ibid.* p. 295.)

MR. A. W. PUGIN remarks:—'The *Pastoral Staff* for Bishops and Abbots is an emblem of jurisdiction: it is delivered to a Bishop at his investiture, and borne by him in all solemn functions as an ensign of his jurisdiction. In form it somewhat resembles the *Shepherd's crook*, an apt emblem of the pastoral care, being curved at top, and pointed at bottom.... In ancient monuments, both the form and the name of the *Pastoral Staff* vary greatly. We find it mentioned under the names *Virga*, *Ferula*, *Cambutta*, *Pedum*, and *Crocia* (and *Baculus*). In the Sacramentary of S. Gregory, the *Cambutta* is mentioned as belonging to the Episcopal office..... It is impossible to state with certainty the precise form of the early *Pastoral Staves*, but they were probably much shorter than those of the latter centuries, and terminated by a globular Knob, or a fan Cross.... The simple *crook form* is, however, exceedingly ancient.'.... (PUGIN mentions a few examples, and says of one) 'The Staff' is made of copper, gilt and enamelled, terminating in an ivory crook of elegant design. The second... is made of copper, beautifully engraved and enamelled both on the knob and crook.... The heads of *Pastoral Staves* were often made of ivory, mounted on knobs of silver gilt.... there are also examples of *Pastoral Staves* made of crystal, and mounted in silver gilt..... There is no difference in the form of a *Pastoral Staff* used by an ABBOT, and that of a BISHOP.... It was customary for the superiors of Religious Houses who used the *Pastoral Staff* to cover the same with a veil (usually hanging from the knob), when in presence of the Bishop. These veils are, however, frequently represented suspended from the *Pastoral Staves* of Bishops.... and it is most probable that these were used as handkerchiefs. The distinction between the Staves of Bishops, Archbishops, Patriarchs, and that assigned to the Pope, is as follows:—for a Bishop, a crook'd *Pastoral Staff*; for an Archbishop, a Cross, or *Crozier*; for a Patriarch, a double Cross; for the Staff assigned to the Pope, and with which he is represented in ancient monuments, a triple Cross.... "Very anciently," says BONA, "the Episcopal Staves were of gold and silver, or of other precious materials, richly ornamented. Sometimes they were made of

"wood and bone. The bone at the top was bent, the wood was "pointed with iron." (p. 190.)—*Glossary of Eccl. Ornament and Costume.*

With regard to *Cantor's Staves*, we may quote the following :—

The REV. R. HART remarks :—'The *Cantoral Staff* was used 'by the Precentor as a Baton to regulate the time of the Choir, 'and denote his Office. It was also termed *Serpentella* : one belonging to Notre Dame was of silver gilt, ornamented with fleurs-de-lis, and surmounted by a niche containing an image of the blessed Virgin. Round it were written texts of Scripture, such as—"Take my staff in thine hand, and go thy way."—In the same Church 'there was also a *Staff* with an image of the Virgin at the top, and 'a serpent at the lower extremity, which, it is stated, was "used "upon each Sunday to announce in the Sacristy, who are to be "the officiants of the week." (*Egl. de Paris*, p. 295.) Possibly it 'may have been handed to each of them in rotation in token of 'investiture.' (p. 238.)—MR. HART also speaks of the *Quecoue*, as 'a thin oval or circular piece of metal, surrounded by small bells, 'and fitted upon a long handle. It is borne by Deacons among 'the Armenians, and used to regulate the Psalmody like a *Cantoral Staff*.' (p. 259.)—*Eccl. Records.*

MR. A. W. PUGIN, the Romanist, says of *Cantor's Staves* :—'The *Cantors* in all large Choirs carried Staves to regulate the 'Chant, and as instruments of their office. This custom is still 'kept up in France, and Flanders. They were generally of silver, 'or silver gilt, with knobs, a boss at the bottom, and tabernacle work 'on the top surmounted with a kind of poppy head.' (p. 193.)—*Glossary of Eccl. Ornament and Costume.*

THE STOLE.

Stola, Orarium.—(Etole, Fr.—Stola, Orario, Ital.)

The *Stole* is that Ecclesiastical vestment known in the ancient Canons under the name of '*Orarium* : 'and is spoken of as early as the Council of Laodicea. A. D. 360. The former appellation is derived from the Greek *στολή*, a kind of upper garment ; while the term '*Orarium*' was assigned to it from having been used in its present form, and waved in the hand to indicate the time of prayer, *orandi* ; or, as some writers affirm, in the place of a handkerchief to wipe the face, *ora*. The *Stole* has been assigned to Popes, Bishops, Priests, and Deacons ;

but not to the inferior Orders; and was considered an indispensable symbol of the ministerial character. It was originally made of *white linen*, which some, however, deny; but when it lost its primitive use, and became an ornament, it followed the colour of the vestment; and was formed of silk, stuff, velvet, or cloth of gold. The form of the *Stole* was that of a narrow band, about 3 or 4 in. broad, passing round the neck, and extending on each side a little below the knee; it was somewhat broader at the ends for the admission of ornament: and was worn by Deacons on the left shoulder only; but Priests, and higher dignitaries, wore it round the neck, and pendent in front on each side. Sometimes it was crossed on the chest by Priests, &c; while Deacons would tie it under the right arm. It was formerly enriched with embroidery, gold, pearls, and precious stones: there was also a cross at each end, and in the middle; an orphrey all round the border, and a fringe at each extremity. At one time the *Stole* had the word *ἀγιος* inscribed lengthways upon it, three times. In the Ritual of the Church of England we find no mention made of the *Stole*, yet it seems to have been represented for a long period by the *Scarf*, or *Ecclesiastical Tippet*; and is now beginning to assume its original form, but confined in colour to black; except occasionally at *Weddings*, and the *Funerals* of unmarried persons, when it may be seen of *white silk*. (See 'SCARF.')->DU CANGE, BONANNI, GEORGIUS, &c.

In the *Laodicean Canons*, A.D. 367. we read:—" (22) That the Minister ought not to wear an *Orarium*, nor to leave the doors. " (23). That Readers and Singers ought not to wear the *Orarium*." On the first of these *Canons*, JOHNSON has the following remark:—" The *Orarium* was a sort of *Scarf*, DU PIN calls it a *Stole*, which the Bishop and Priest might have on each shoulder, the Deacon on the left only, the Minister, or Sub-deacon on neither. The use the Deacon had for it, beside that of the distinction of his order, was to give notice to the people and Clerks what they were to do, or say, by the several wefts or motions that he made with it: and 'tis very probable that the word is of Latin original, and comes from *orare*, 'to pray;' because by this the Deacon gave signals to the people, when they were to make their Responses, and perform their parts in the public devotion. Others will bring it from *os*, *oris*, 'the mouth,' supposing that it was at first used as a

'handkerchief' only. The Greeks would fetch it from *ὀπῶ*, to ob-serve.—JOHNSON'S *Vade Mecum*. ii. 102.

Among the *Canons* made in king *Edgar's* reign, A. D. 960, we find the following:—'And that no Mass-priest, or Minister-priest ever come within the Church door, or into his Stall without a *Stole*, at least that he do not minister at the Altar without his vestment. *Can.* 46.'—JOHNSON'S *Laws and Canons of the Church* i. p. 421. (Lib. Ang. Cath.) MR. JOHNSON thus observes on this *Canon*:—'The Mass-priest is here, I suppose, the secular, the Minister-priest, the conventual. The words of *Durandus* l. 3. c. 5. are very apposite, viz.:—though the priest may baptize, and do other such like offices without any other vestment, yet not without his *Stole*, unless in case of necessity. And the *Stole*, or *Orarium*, seems to have been the most ancient officiating habit.' (*ibid.*)—

In ABP. PECKHAM'S *Constitutions* A. D. 1279. it is thus ordered:—'We decree also that this Sacrament be carried with due reverence to the sick, the Priest having on his *Surplice* and *Stole*, with a light in a lantern before him, and a bell to excite the people to reverence &c.'—LYNDWOOD p. 249; JOHNSON'S *Laws and Canons*, &c. ii. 264. LYNDWOOD'S gloss upon the word *Orarium* here is as follows:—*Orarium* i. e. *Stolam*, qua *Sacerdos* in omni obsequio Divino uti debet, et suo collo imponitur, ut significet se jugum Domini suscepisse. 23. *di. ecclesiastica. ubi de hoc per Archi.* et de hoc legitur. 25. *dis unum est.* Quandoque tamen *Orarium* ponitur pro ornamento mulieris, viz. peplo, quo mulieris caput velatur. 27. 'q. 1. c. *Monacho. per. Jo.*'—*Provinciale*. p. 249.

BINGHAM says:—'The Council of *Laodicea* has two Canons concerning the little habit called the *Orarium*, which was a *Scarf* or *Tippet* to be worn upon the shoulders, and might be used by Bishops, Presbyters, and Deacons, but not by Sub-deacons, Singers, or Readers, who are expressly debarred the use of it in that Council.... The first Council of *Braga* speaks of the *Tunica* and the *Orarium* as both belonging to Deacons. And the third Council of *Braga* orders Priests to wear the *Orarium* on both shoulders when they ministered at the Altar. By which we learn, that the *Tunica* or *Surplice* was common to all the Clergy, the *Orarium* on the left shoulder proper to Deacons, and on both shoulders the distinguishing badge of Priests. The 4th Council of *Toledo* is most particular in those distinctions. For in one Canon, it says, That if a Bishop, Presbyter, or Deacon, be unjustly degraded, and be found innocent by a Synod, yet they shall not be what they were before, unless they receive the degrees they had lost from the hands of the Bishops before the Altar. If he be a Bishop he must receive his *Orarium*, his ring, and his Staff; if a Presbyter, his *Orarium*, and *Planeta*; if a Deacon, his *Orarium*, and *Alba*. And in another Canon (40th), That the Deacon shall wear but one *Orarium*; and that upon his left shoulder, wherewith he is to give the signal of prayers to the people. Where we may observe also the reason of the name *Orarium* in the Ecclesiastical sense, *ab orando*, from praying; though in common acceptation it signifies no more than a handkerchief to wipe the face, and so comes from *ore*, in which

'signification it is sometimes used by St. Ambrose, and St. Austin, as well as by the old Roman authors. But here we take it in the Ecclesiastical sense, for a sacred habit appropriated to Bishops, Priests, and Deacons, in the solemnities of Divine Service; in which sense it appears to have been a habit distinct from that of civil and common use, by all the authorities that have been mentioned.'—*Antiq. of Christian Church*. Bk. XIII. c. 8. §. 2. p. 646.

FOSBROKE thus describes this vestment:— '*ORARIUM-Handkerchief, &c.*—This was a piece of cloth, more long than broad, which the spectators at the public shows waved in token of approbation. Aurelian (says Vopiscus) first made donations of them to the people. They were even waved in the Churches of the first Christians, in applause of the Sermon. Afterwards they were used as *handkerchiefs*. The term was also applied to a vestment of Priests, and Deacons, worn by them and Bishops over the Tunic, and Dalmatic; not by Subdeacons, Readers, and Singers. It was also a piece of linen, which the Deacons wore upon the left arm. It was not square, but oblong, and in use with all the citizens. In a figure in Lewis's *Thanet*, we see the *Stole* or *Orarium*, a strip hanging down before; but distinct from the Fannel, or Manipel, worn upon the left arm, and not synonymous;the Fannel designating the cord which bound the hands of Christ; the *Stole* or *Orarium*, the rope with which he was tied. (EUSEB. *Eccl. Hist.* vii. 30. *Gloss. Basilic. Enc.* LEWIS's *Thanet*. 141.)—*Encycl. of Antiq.* p. 195.MR. FOSBROKE also remarks under the word *Stole*:—'The *Stola* of the middle age was distinguished from the *Orarium*, and was the proper garment of Deacons. They, and Sub-deacons, wore it upon the left shoulder. *Stoles* with silver bells occur in Dugdale. To be deprived of the *Stole* and Ring was a method of deposing Abbots. The *Stola sumta* was a form in the greater excommunication; *sub Stola jurare*, with the Gospel under it, occurs. In the figure in LEWIS's *Thanet*, it is a *Sash* going round the neck, and hanging down in two ends before, like the *Scarf* on Clergymen's Gowns. It is embroidered, fringed, &c.—(*ibid.* p. 961.)

THE REV. W. BATES remarks upon the *Stole* that:—'The word is derived from the Greek *στολή* (*Amictus, Vestimentum, Indumentum*), which signified any cloak or upper garment, but in Latin it generally denoted a habit worn by females. At a subsequent period it denoted the same vestment as the *Orarium*, which derived its name either from its being used to wipe the face (*ora*), especially that of the Officiating Minister; or, from its being the robe which the primitive Christians wore at public prayer, and with which the females could veil their faces, as directed by St Paul. (1 *Cor.* xi. 5.) It was originally made of white linen; but when its size was curtailed, and its use appropriated to the Clergy when ministering at the Altar, it was made of the same materials as the Chasuble, and other vestments. In the Greek Church the *Stole* of a priest is called *επιτραχηλιον*, and is worn round the back of the neck with the ends falling down in front, nearly to the feet; whilst the same robe, called in that case *ωράριον*, is thrown over the left shoulder of a Deacon, and falls down both before and behind the person of the wearer, except at the time of Communion, when it is folded round him. It has

'the word *ἀγίος* inscribed lengthways on it three times, and 'appears from the Canons of the Council of Laodiceæ to have been 'used at a very early period. It is not mentioned at all in the 'English Rubrics, but either from custom or tradition it is usually 'worn in England, by certain dignitaries, and by Chaplains, but, 'in Ireland, it is generally worn in addition to the *Hood*; and 'apparently there is no reason why every Clergyman should not 'wear it, especially when administering the Sacraments.' (p. 319)—*Lectures on Christian Antiq. and the Ritual.*

THE REV. R. HART writes:—'*Stola, Orarium, the Stole.* A long 'narrow vestment often richly embroidered. It was placed over 'the shoulders and crossed upon the breast, so that the ends were 'seen under the front of the Chasuble: when used in other Minis- 'trations (as in the Pulpit or Confessional), it was allowed to hang 'down like the *Scarf* worn in the Church of England, to which it 'may be considered analogous.' (p. 260.)—*Eccles. Records* The same author observes in Vol. I. of the "*Transactions of the Nor- folk and Norwich Archaeological Society*;"—'A Deacon wore the '*Stole* over his left shoulder, thence passed across the breast and 'back, and tied with tassels under the right arm; while in the case 'of Priests, Bishops, or Archbishops, it was crossed over the breast, 'and hung down in front.'

DR. HOOK describes the *Stole* or *Orarium* as:—'A long and 'narrow *Scarf* with fringed extremities, that crossed the breast to 'the Girdle, and thence descended in front on both sides as low as 'the knees. The Deacon wore it over the left shoulder, and in the 'Latin Church joined under the right arm, but in the Greek 'Church with its two extremities, one in front and the other 'hanging down his back. The word *ἀγίος* was sometimes thrice 'embroidered on it instead of crosses. It is one of the most ancient 'Vestments used by the Christian Clergy, and in its mystical signi- 'fication represented the yoke of Christ.' (p. 597.). — *Church Dict.* 6th edit.

THE REV. J. JEBB, when speaking of the *Scarf* as being the representative of the *Stole*, describes the latter as 'the distinctive 'badge of the Clergy, both in the Eastern and Western Church.' (p. 215.).—*Choral Service.*

THE REV. W. MASKELL furnishes us with certain Rubrics of the ancient Service Books which bear upon the use of the *Stole*: thus, in the "*CELEBRATIO ORDINUM*," we read with regard to Deacons:—"*Tunc* (Episcopus) *ponat singulis, super sinistrum humerum, Stolam usque ad ascellam* (i.e. axillam) *dexteram subitus, dicens sine nota.*" &c. In a note is added, "*Tunc* *ponat* &c. *sinistrum Stolas, dicens.*" (Rubr. Pontiff. Bangor.) Again. "*Finita prefatione, tunc Episcopus tradat cuilibet Diacono—rum Stolam, dicens.*" (Rubr. Pontiff. Exon.)—*Monumenta Ritua-* lia iii. 197.... So in the Ordination of Priests, MR. MASKELL gives this Rubric:—"*Hic reflectat Episcopus Stolam super humerum eorum dextrum ad pectus, dicens eis per singulos, sine nota:*" &c. To this is annexed in a Note by way of explanation, the corresponding Rubric of the Roman Pontifical; thus — "*Pontifex.... reflectit, Orarium, sive Stolam, ab humero sinistro cujuslibet,*

"*capiens partem quæ retro pendet, et imponens super dexterum humerum, aptat eam ante pectus, in modum crucis*:" and followed by these remarks:—"The *Stole*, in the Ordination of Priests, is not noticed in the Gregorian Sacramentary, or in other of the early Pontificals of foreign Churches: and *Martene's* conjecture is probably correct, that it was considered unnecessary to repeat this rite. But it would seem that in this case also we have another remnant of the primitive use of the British Church: for in those very ancient Pontificals of Eghert, and S. Dunstan, we find the *Stole* appointed to be delivered again to Priests: and it must be remembered that these MSS. carry us up to almost the time when the first Saxons were converted, and communion again sought for with the British Church. The first Rubric in these Pontificals, is:—"Presbyter cum ordinatur, circumdantur humeri ejus cum Stola ab Episcopo."... It was not long before the custom of the English Church was introduced into France, and from thence probably into other countries. For we find the *Stole* recognized as a peculiar part of a Priest's Vestments, as early as the beginning of the 9th century; and this, not only when engaged in the performance of his duties, but as a distinction to be attached to his constant dress: and it would naturally follow, that a solemn investiture should form a part of the solemnities of ordination. Thus we have these *Canons* (cited by *Martene* ii. 23.): "Presbyteri sine intermissione utantur Orario propter differentiam sacerdotii dignitatis." *Conc. Mogunt.* Canon 28. A. D. 813. "Presbyteri non vadant nisi Stola vel Orario induti." *Conc. Tribur.* Can. 26. And John of Salisbury tells us, in his life of Thomas à Becket, "*Stolam jugum Christi snave circa collum diebus ac noctibus habebat.*" That this was the general symbolical meaning of the *Stole*, is clear from many writers. *Alcuin* says: "*Orarium, i. e. Stola, dicitur eo quod oratorihns, i. e. prædicatorihns concedatur. Admonet illum, qui illo induitur, ut memor sit, sub jugo Christi, quod leve et suave est, esse se constitutum.*".... Again, *Amalarius*: "Per *Stolam* designatur onus leve ac suave, de quo Dominus dicit, *Tollite jugum meum*, &c. Per jugum, evangelium intelligimus.—In eo quod *Stola* ad genua tendit, quæ solent curvari causa humilitatis, hoc intelligimus, quod Dominus, dicit: *Discite a me, quia mitis sum et humilis corde.* Sciatis se Diaconus in *Stola* superposita collo, ministrum evangelii esse, non præpositum." *De Ecc. Off.* ii. c. 20. To the same purpose also *Durand*, in his *Rationale*. l. iii. c. 5: whom it is unnecessary to quote: except this sentence—"Stola ab humero sinistro sacerdotis in dextrum dum ordinatur, reflectitur, quia cum obedientia incipiat ab activa per dilectionem proximi, transit in contemplativam vitam per dilectionem Dei." §. 3.—(*ibid.* iii. 207.)

The REV. W. PALMER says:—"The *Stole* or *Orarium* has been used from the most primitive ages by the Christian Clergy. It is spoken of by the 1st Council of Braga. A. D. 563; by Isidore Hispalensis, A. D. 600; the Council of Laodicea in Phrygia, A. D. 360; Severianus Gabalitanus, in the time of Chrysostom; and many others; and it has been continually used by all the Churches of the West and East, and by the monophysites of Antioch and Alexandria. The *Stole*, always called *ὀπάριον* by the Greeks, was a long *Scarf*, which was fastened on one

'shoulder of the Deacon's Albe, and hung down before and behind. The Priest had it over both shoulders, and the two ends of it hung down in front. The Eastern Churches call the *Stole* of the Priests, *ἐπιτραχιλιον*. Thus simply were the dresses of Deacons and Priests distinguished from each other in primitive times.'—*Orig. Lit.* ii. 405.

MR. GILBERT FRENCH, when speaking of the *Stole*, says that—'the *Ribbands* of the Orders of *Knighthood* correspond in width with the ancient *Stole*, and with the mode of wearing it formerly adopted by the inferior Clergy. The institution of these Orders was accompanied by much religious ceremony, and it is probable that the badge of worldly distinction was borrowed from this ornament of the Church.... It is supposed that the archiepiscopal *Pall* was originally merely a *Stole* wound round the neck, the ends hanging down behind and before. The Kings of England are formally invested with the *Stole* at their Coronation.' (p. 148.)—On the *Minor Accessories to the Services of the Church*. In a *Tract*, "*The Tippetts of the Canons Ecclesiastical*," MR. FRENCH writes:—'The *Orarium* had purple borders, a custom derived from the classical garments, which were but slightly modified when first used by the early Christians.... The *Orarium* or *Stole*..... is a part of the Sacerdotal costume which has always been held of the highest importance by both the Greek and Latin Churches. Its purpose was to symbolize the Priestly office and authority; for though worn by Deacons, it was over one shoulder only, as indicating the limited powers of that office. All orders above that of Deacon invariably used it in the solemn services of the Church. The modern *Stole* of the Church of Rome has greatly widened ends, with crosses embroidered upon each, and a third in the centre. Those used in the 13th, and early in the 14th centuries, had frequently a broader piece placed upon the ends, and fringed. But the best examples from Brasses show the *Stoles* of uniform width, or of very slightly and gracefully increased dimensions at the ends. It is rare to find on them at that period the three crosses now considered indispensable by the Roman Catholic Clergy, though doubtless every *Stole* was marked with one cross in the centre where it rested on the neck, a custom which was extended to all vestments set aside for sacred purposes.... The *Stoles* were made of the very richest materials, embroidered in gold, silk, or jewels, and in colours corresponding with the vestments used at the particular seasons of a fast or festival. It is presumed that the Reformed Church, in repudiating this custom, ordered the *Tippetts* of her ministering Clergy to be "*decent*" (i. e. *plain*), and uniformly black.... The Clergy of the Reformed Church of England, who adopt the *Tippet* as a *Stole*, wear it in the form of a strip of black silk, about 4 inches wide, a little more than 3 yards long, and simply fringed at the ends. It is of course never worn over the Gown, but only with the Surplice.' (p. 25.).

In the "BRITISH MAGAZINE" we read:—'The *Stole* was a *Scarf* worn by Priests in the same manner as that used by many of our Clergy, or crossed over the breast, and by Deacons on the left shoulder, hanging down before and behind. It was not, however, so broad and full as that now in use amongst us; sometimes not above 4 in., or 5 in. wide. Its material was *never linen*; and it

generally corresponded in colour and ornaments with the set (of Vestments) to which it belonged. It was worn by all Ecclesiastics above the rank of Sub-deacon, at all times of their ministry, immediately over the *Surplice* or *Albe*, whichever they happened to have on. It has been silently retained in the Church of England, the colour being reduced to *black* or *white*. Historically, it has nothing in common with the *Scarf*, worn by Doctors in Divinity, or by Dignitaries, or Chaplains, over their Gowns; but I apprehend that the common mistake, that none but Chaplains, &c., may adopt it, lies here—that, having been reduced to the same colour and form as the *Scarf*, properly so called, it is confounded with it. It is no doubt correct to say that the Clergy in general are not authorized to wear the *Scarf* with their Gowns; and it would tend to remove the misapprehension in some degree, if those who wear the *Stole* (as all are equally entitled to do) would use simply a *broad strip of silk*, without any fulness, and not quite so long as that which is now customary; for the ancient *Stole* did not come far below the knee.... It must be understood that the *Surplice* is the ordinary dress of every Ecclesiastic in his public ministrations, unless otherwise directed. Upon this it was the rule for all above Subdeacons likewise to wear the *Stole*, which differed in colour according to the occasion. For instance, at a *Wedding*, and at the *Funeral of a child*, it would be *white*; at the *Funeral of a grown person*, and on Good-Friday, *black*; at a *Christening*, *purple*; and on other occasions, *black*, *white*, *purple*, *crimson*, *green*, &c., according to certain rules. Not that these rules were uniform everywhere, for the colours used were not everywhere the same; but still, as the Cathedrals, and Convents, became rich in various coloured dresses, they adopted certain regulations as to the wearing of them. The only colours we preserve for the *Stole* are *black*, and *white*; the former being the ordinary colour, the latter used at the *Funerals of persons unmarried*, as we may gather from the custom of presenting the Clergyman with what is called a *white Scarf* on such occasions. The *Surplice* and *Stole*, then, are the ordinary dress of a Clergyman in public ministrations; to which Graduates are required to add their *Hoods*, and non-Graduates are permitted to add a *Tippet*, so that it be not of silk. It should be observed that the *Surplice* and *Hood* are required; the *Stole* is merely retained as a matter of custom. There were likewise occasions in which the Priest wore the *Albe* and *Stole*, instead of the *Surplice* and *Stole*.—Vol. xvii. April, 1840. p. 376. 378.

In "POPULAR TRACTS" the *Stole* is described as:—'A narrow band, now usually of plain black silk: it is worn by Deacons on the left shoulder, hanging down both before and behind nearly to the feet; by Priests over both shoulders hanging down in front only. The *Stole* mystically represents the yoke of Christ. Both the *Surplice* and *Stole* are of very high antiquity in the Christian Church; and one of the earliest distinctions of dress between the Priest and Deacon seems to have been made by the different use of the *Stole* as described above.' (p. 3.).—No II. Pub. by A. Holden. Exeter.

Romanist writers remark upon the *Stole* as follows:

GAVANTUS observes upon this vestment;—*Orarium* cam vocat *Ordo Rom.* in genere masculino, alii in genere neutro; quia oratorum, hoc est, prædicatorum habitus est, ex *Alcui*: quare non datur nisi Presbyteris et Diaconibus, quorum tantum munus proprium est concionandi. Ab oratione deducit *Beda* vocabulum in *collect. cap. de septem ord.* quia in oratione et in ministerio Sacramentorum frequens est *Stolæ* usus. *Stola* dicta est etiam in *Ord. Rom.* a Græco *στολή*, id est, indumentum, vel a *στέλλω*, id est, orno. Ad genna tendit, ex *Amal. l. 2. c. 20.* nam licet *Stola* esset vestis candida pertingens ad talos usque, ut ait, *auctor Gemmæ. l. 1. c. 204,* tamen introducta Alba, seu Camisia Sacerdotali, mutata est *Stola* in torquem, ut *ibid., et apud Durand. l. 3. c. 5.* Cum fimbriis eam describit, *Rupert. l. i. c. 33.... Cedrinus apud Buling. l. i. c. 38.* scribit, Augustæ Stolas Apostolorum fuisse repertas..... Hoc autem est notandum diligenter; tum quia a sinistro ad dextrum latus *Stolæ* ductio prior in memoriam revocat, me esse prius Diaconum quam Sacerdotem (*Stola* namque diaconalis est ab humero sinistro ad dextrum iatus.) &c.—*Thesaurus i. p. 83....* *Stola* cum Planeta colore congruat et materia; longè cubitis circiter 6, ut infra genua producat, late autem unciis 6 pateat: lasciniæ seu frangiæ unciarum 3 sint; et præterea cruces tres de more annectantur eidem, in medio, et in extremis partibus. Unaquæque crux sit formæ quadratæ, quæ ab omni parte unciis circiter 3. constet. *Stolæ* sacerdotali nihil appendatur; diaconali verò ab utraque media ejus parte duo funiculi cum flocculis lasciniatis ad illius recte connectendæ usum.—(*ibid. p. 293.*)

MR. A. W. PUGIN describes the *Stole* as:—‘A narrow band of silk, or stuff, sometimes enriched with embroidery, and even jewels; worn on the left shoulder of Deacons, and round the neck of Bishops and Priests, pendent on each side nearly to the ground: used in the administration of the Holy Sacraments, and all sacred functions. *Stole* in the original acceptation of the word, signifies robe,* and there can scarcely remain a doubt of the fact, that in

* The *Stole* among the ancient Romans was the ordinary dress of women, as the *Toga* was that of men. It was a vest covering the whole person, except the head; being a *Tunic* with sleeves, reaching to the feet, of a purple colour, adorned with gold bands, and falling in many folds, as its etymology implies. When worn out of doors, the *Palla*, a sort of cloak, was thrown over it. (*HOR. Sat. i. 2. 99.*) The *Stole*, however, though among the Romans it was thought effeminate for any but women to wear it, was among the Greeks, and other nations, the usual dress of men: and it was originally worn by men even among the Romans. (*Hoffmanni Lexicon.*) In the Plates of Bosio's *Roman Sotterranea* the *Stole* is represented in its ancient form, with the present *Stole* as a stripe or orphrey. From these examples, the *Stole* is represented as worn by the early Christians of both sexes. It is worthy of remark, that where the *Stole* is worn by a man, it is generally thrown over the left shoulder, and this suggests the origin of the Greek manner of wearing the *Stole*.—*Fosbroke, Pugin, Picart.*

'its present form, it is but the border of the vestment so called. It is certain, however, that it has been used in its curtailed state from a very remote period. In monuments of the 9th century, we constantly find the *Stole* in its narrow form, and enriched with crosses, and other embroidery; and there cannot be any doubt that it had become a purely Ecclesiastical vestment long previous to this date. Some writers remark, that when reduced to a band, it was still appropriately called *Stole*, since the band or orphrey was the most precious part of the old robe. Moreover, it is highly probable that the word "*Orarium*,"* by which the *Stole* was more frequently distinguished was derived from *ora*, "a bordure," and therefore applied to the *Stole* in its reduced form; and GEORGIUS says, "*Orarii vox inter Ecclesiastica ornamenta antiquior est, quam Stola.*"† The *Stole* is worn by all Clergy above the order of SUBDEACON. 'Formerly Bishops and Priests never quitted the *Stole*; but at present this custom is confined to the Roman Pontiff.....In the *Council of Mayence* under Leo III. A. D. 813., it is ordered: "*That Priests wear their Stoles constantly, as a distinction of the sacerdotal order.*" We learn from the Life of St Odo, Abbot, who died A. D. 942. that it was the custom at that time for persons newly ordained, to wear the *Stole* constantly for some time after their ordination. MARTENE says, that DEACONS wore it for a full year. . . . That the *Orarium*, or *Stole*, was the mark of the Diaconal order, as well as of the Sacerdotal, is no contradiction, as the DEACON wears the *Stole* over the left shoulder only. At the present day, the PRIEST wears the *Stole* crossed over the breast in the Mass; and the Bishop, pendent on each side; but anciently this distinction did not exist. BOCQUILLON says that Priests and Bishops formerly both wore the *Stole* hanging down on each side. The distinction, at the present day, of crossing the *Stole*, is only observed by Priests in the sacrifice of the Mass. In all other functions, they wear the *Stole* pendent on each side . . . *Stoles* like other portions of the sacred Vestments were made of the richest materials, and even edged with pearls, and adorned with

* With regard to the *Orarium*, there are three different opinions:—(1) That it signifies a *border*, and is therefore a just designation of the *Stole* in its Ecclesiastical use, as a border of an originally larger vestment. (2) That it is a piece of linen used to protect the *Stole* from becoming soiled, the right name of which is *Sudarium*. (3) That it was a richer sort of *Stole*, worn by Bishops and Clergy out of the Church as a mark of distinction. (*Georgius* l. c. 20.). That the *Stole* was in some way distinct from the *Orarium* appears from the life of St. Livinus, bp. and martyr, to whom S. AUGUSTINE, Abp. of Canterbury, gave on the day of his ordination a purple *Chasuble* beautified with gold and jewels, and a *Stole* with an *Orarium*, enriched in the same manner.

† In the *Council of Laodicea*. A. D. 364, the wearing of the *Stole* is forbidden to Lectors, and Sub-deacons. In this sense we may understand what DU CANGE, and others say, that the *Stole* is properly the distinction of the DEACON.

'precious stones. Sometimes they were embroidered with a succession of images in tabernacle work. Every *Stole* should have three crosses embroidered on it. To admit of the crosses at the extremities being richly ornamented, the ends of the *Stole* may be slightly enlarged. The large, unmeaning, shovel-shaped ends, generally used in France and England, have not been introduced much above a century ago; they have never been used in Rome, and are not only extravagantly large, but most ugly in form.' (p. 194.)
—*Glossary of Eccl. Ornament and Costume.*

DR. ROCK observes: — 'The *Stole* was during the first eight centuries almost invariably called the "*Orarium*," from the use to which it was applied of wiping the face, as well as shrouding it, according to the Latin "*ora*" (the face). It was an oblong piece of fine linen, spread about the shoulders, not unlike in shape, and worn in a fashion similar to that of the modern female Scarf; and resembled the veil, which, in solemn High Masses, is worn by the Subdeacon while holding the Patena; or by the Priest whenever he gives benediction with the blessed Sacrament. At an early period of the Church, it was employed to serve in place of a handkerchief,* especially by those whose office obliged them to speak or minister much in public; and preceded the *Maniple* for such a purpose. By degrees the *Stole* received a variety of ornaments; it was bordered with a stripe of purple round its hem; some embroidery was added to it; and at last it became so covered with these gradual embellishments as to render it too splendid, and much too costly, not to say unfit, to answer its original design. It was then that a narrow piece of linen, called the *Maniple*, from its being fastened to the wrist, was substituted in the place of the '*Orarium*.'.... The word "*Stole*" is Greek, *στολή*, and was employed by profane writers to signify generally every kind of Cloak or upper garment, whether worn by man or woman; but, like its English synonym, was more usually employed to designate a female habit. As the linen scarf, worn round the neck to serve the purpose of a handkerchief, was likewise spread, in time of prayer, over the shoulders, and fell around the body like a female's mantle, it afterwards exchanged the denomination of '*Orarium*' for '*Stole*,' and is now known by this latter term.... It was a custom, which universally prevailed amongst the ancient Romans, to ornament every kind of garment with stripes of cloth, and fringes of a purple colour. (*Rubenius de re Vestiaria*). The stripes were called "*latus-clavus*," if broad; and "*angustus-clavus*," if narrow. The breadth of this ornament was commensurate with the rank and dignity of the wearer. The "*Orarium*," therefore, had its purple fringe

* Profane writers, says DR. ROCK, 'have used the word "*Orarium*" under the same signification (of *handkerchief*), VOPISC. *Vit. Aurelian*.—By some the word "*Orarium*" is derived from the Latin "*orare*" to pray—as it is a robe which the primitive Christians invariably wore during the time of public prayer; and with which the female portion could veil their heads, according to the admonition of St Paul. 1 Cor. xi. 5.' (*Hier.* p. 430—1.)

‘and border. When contracted in its dimensions, those ornaments were retained as marks of honour; while the plain linen portions were cut away in such a manner, that we have the modern *Stole* in the form of a band or collar, which surrounds the neck, and falls down below the knees, on both sides of the body. . . . Before the use of the Tunic, called *Colobium*, and the later privilege of wearing the ‘*Dalmatic*,’ were accorded to the Deacons in general, the *Stole* was the emblem of their order When the *Stole* became peculiar to the Ministers of the Altar, it ceased to be made of linen, but was composed of the same materials as the Chasuble, or upper garment. As in the Latin, so in the Greek and oriental Churches, the *Stole* is a very conspicuous ornament amongst the Vestments peculiar to the higher ministers of the Altar. . . . In the Greek rite, the *Stole* assigned to the Priest is carefully distinguished from the one allotted to the Deacon, not only by a difference of appellation, but by the manner in which both are severally worn. The sacerdotal *Stole* is termed *ἐπιτραχηλιον*, and put round the neck; the Deacon’s *Stole* continues, as anciently, to be termed *Ὠραριον*. It has inscribed upon it, in three several places, the word *ἅγιος*, or holy, and is cast over the left shoulder, from which it hangs unconfined both before and behind, except at Communion, when it is folded in the form of a cross upon the breast, and the extremities are bound round the waist. (GOAR *Euchol. Græc.* p. 59, 147.). The Syrian Liturgy denominates the *Stole* by the term *Ouroro*; the Coptic gives it the same appellation by which it is designated by the Greeks. (RENAUDOT. ii. p. 54.). DR. ROCK says in a Note :—‘Formerly the Deacon wore his *Stole*, or as it was anciently called ‘*Orarium*,’ floating down and suspended from his left shoulder. The use of the *Orarium* or *Stole* was by the Council of Laodicea (A. D. 364.) prohibited to Lectors and Subdeacons; and exclusively reserved for Deacons and for Priests. (Conc. Gen. i. p. 1511.) When vesting themselves for Mass, the Bishop lets his *Stole* hang straight down from around his neck on the right and left; the Priest crosses it over his breast; and the Deacon wears it resting on the left shoulder, transversely uniting itself, like a belt, under the right arm. The *Stole* may be seen on all the monumental effigies of Bishops . . . not crossed upon the breast, but always falls parallel, just as it is worn at the present day by prelates. It is usually fringed, but does not expand so much at its extremities as the modern *Stole*.’ (p. 429—436).—*Hierurgia*.

In the “VOYAGES LITURGIQUES,” par Le Sieur de Moleon, we read that ‘the Deacon during Lent, and on Sundays, and Holy days, wears at Mass, in addition to the *Stole*, an *Orarium*, “ou grande bande large d’un pied,” and of the same material as the *Stole*, which extends very little beyond the girdle.’ (p. 92.) ‘At Notre-Dame,’ says this Author, ‘the Deacon has also an *Orarium* or *Scarf* in the form of the Diaconal *Stole*.’ (p. 247.)—Again, ‘In the processions and stations of the Mass, the Deacon chants the Gospel, having only a *Stole* in addition to the Surplice.’ (p. 202.)—à Paris. A. D. 1718.

THE SURPLICE.

Superpelliceum, Vestis Superpellicia, Alba, Alba tunica, Cotta, Linea, Vestis Camisialis.—
(Soupelis, Surplis, *Fr.*—*Cotta. Ital.*).

The wearing of a *white linen garment* by the officiating Ministers of every grade during the performance of Divine Service is of very great antiquity; but the names formerly applied to this peculiar garment have been various, and much disputed. The name of *Surplice* is said to have been assigned to it in the 11th century: the word is derived from the Latin *Superpelliceum*, which takes its origin from this garment having been worn over the vestments made of skins of fur, which were adopted in cold weather. This use would necessarily require that it should be large and ample: it was closed in front, extended down to the middle of the leg, and had very long and large sleeves. The *Surplice* appears, from the illustrations of Bonanni, to have been originally a large circular piece of linen resting on the shoulders, and with merely an opening for the head, while the sides were supported in folds upon the arm. The authorities we have quoted are so numerous and full, that we need only refer our readers to the citations following, particularly to the remarks of Wheatly, and Pugin, to possess himself of all the information we can obtain with regard to the antiquity and character of the *Surplice*. The use of this vestment in the Church of England is prescribed by both *Rubric*, and *Canon*, as we have already shewn together with the various circumstances connected with its provision and repair; as well as its adoption by certain lay members of our Church. (See *pages 855—892, 903.*) The objections also that have been raised from time to time against its employment have been likewise fully discussed (See *p. 808. et seq.*). We will at once therefore pass to our authorities.

ABP. LANGTON in his *Constitutions* A.D. 1222. enjoins:—"Let Archdeacons take care.....that there be two suits of Vestments for the Priests; and that the attendants at the Altar wear Surplices."—(JOHNSON'S *Laws and Canons*. ii. 107. Libr. of A.C.T. ABP. PECKHAM in his *Constitutions* A. D. 1279. thus orders:—"Statuimus, ut Sacramentum Eucharistiæ circumferatur cum debita reverentia ad Ægrotos; Sacerdote saltem induto *Superpellicio*, gerente Orarium, &c."—(*Lynd*. 249)......*Anglice*. "We decree also that this Sacrament be carried with due reverence to the sick, the Priest having on his *Surplice* and *Stole*, &c."—(JOHNSON'S *Laws and Canons* ii. 261.) ABP. WINCHELSEY, in his *Constitutions*, A.D. 1305. enjoins:—"Decernimus etiam, ut Presbyteri hujusmodi (stipendiarii) infra nostram provinciam celebrantes intersint in Cancellis in Matutinis, Vesperis, et aliis Divinis Officiis debitis horis induti *superpellicis*, quæ sibi propriis expensis providebunt, et non in navi ecclesiæ, cæmeteriis, vel campis."—(*Lynd*. 237.) *Anglice*: "We decree that such Priests be present in the Chancel, not the body of the Church, Church-yard, or fields, at Matins, Vespers, and other Divine offices at proper hours in *Surplices*, purchased at their own cost."—JOHNSON. *ibid*. ii. 322.

ABP. REYNOLDS also in his *Constitutions* A.D. 1322. orders:—"Præcipimus etiam, ut qui altari ministrat, *Superpellicio* induatur."—LYNDWOOD observes here:—"Et juxta communem intellectum die *Superpellicio*, i. e. veste lineæ ad talem usum præparata. De qua tamen veste non memini me legisse in toto corpore Juris Canonici vel Civilis, nec etiam in Sacra Scriptura: sit tamen de eo mentio *infra de Ecclesi. Edic. C. ut Parochiani*. Et potest significari per tunicam lineam, qua induebantur filii Aaron in veteri lege *de qua legitur Exod. xxviii. ad fi.* Sed æstimo quod proprie *superpellicium* est indumentum de pellibus confectum sed in nostro communi usu intelligitur ut prius dixi."—(*Lynd*. 53.)—JOHNSON translates the *Canon*:—"We charge that they who tend at the Altar be clothed with *Surplices*." To which he adds by way of comment:—"LYNDWOOD did not remember that he ever read of this garment in the whole body of the Canon or Civil Law, nor (as he adds) in the Holy Scripture. But *Durandus* the elder mentions it, and he lived about 130 years before *Lyndwood*; he says that they who tended at the Altar used it; and farther speaks of it as a laudable custom, that in some places the Priests wore an *Alb* or *Surplice* under *his Amyt*, which last was commonly reckoned the undermost missal garment. *Durand. l. iii. c. 1. 2.*"—(*Laws and Canons*. ii. 337)......ABP. REYNOLDS also directs:—"Item, nullus Clericus permittatur ministrare in Officio Altaris, nisi indutus sit *Superpellicio*, et tempore quo Missarum Solennia peraguntur, accendantur *duæ Candela*, vel ad minus *una*."—(*Lynd*. 236.)—*Anglice*, "Let no Clerk be permitted to attend at the office of the Altar without a *Surplice*: and let *two Candles*, or *one at least be lighted* at the time of High Mass."—JOHNSON'S *Laws and Canons*. ii. 338.

DR. NICHOLLS (*ob.* 1712.) says:—"Of all the Ecclesiastical Habits, this has been the most opposed, because enjoined to be worn by every Minister when he officiates. But when we seriously consider matters, it will appear, that there is very little to be said against it; and, that it is a very decent and proper Habit for the

'purpose. For, most certainly, it is by no means convenient, that a Minister should officiate in the common Habit, which he wears at other times: and this our adversaries are so sensible of, that most of them wear a handsome long Cloak, when they Preach, or Pray, in their respective Congregations. And why there should be such a material difference between a garment of a white colour, and one of black; between one made of linen, and another of wool; so as to occasion one to be lawful to be worn, and the other to be unlawful, is very unaccountable. I am sure the *Surplice* has a great deal more of ancient Ecclesiastical practice on its side. There is little doubt to be made, but that it was used in Cyprian's time...The *Alb*, or *Surplice*, was used by Bishops in those times. By the 4th Council of Carthage (*Car. xli.*), the *Alb* is enjoined to be used even by Deacons, at the time of their administration in the Public Service. S. JEROME defends the use of this, and says, it was used by Bishops, Priests, and Deacons, and all the other Ecclesiastical orders in his time.....And the *εἰμῶτα παμφανῶτα*, the white shining Garments, in Nazianzen must allude to the *Surplices* then worn in the Church. (GREG. NAZ. *Somn. de Anest. Templo.*) And indeed, the Church, when she was to appoint what Garments were proper to be used in the Public Service, had reason to pitch upon those of *white linen*, rather than any other; because Angels, and other blessed persons, are recorded in Scripture to have appeared in that Habit. *Matt. xvii. 2; Mark xvi. 5; Matt. xxviii. 3; Acts i. 10.; Rev. iv. 4. 7. 9.*—*Com. Prayer* in loco.

DR. BENNET (*ob. 1728.*) observes:—'As for the shape of our *white linen* Garments (or *Surplices*) 'tis a thing so perfectly indifferent that it admits of no dispute. The present mode is certainly grave and convenient; but I know of no authentic standard to ent by. Nor will any wise man contest about such a trifle. Yea, but say they, the *Surplice* is a *Rag of Rome*. Now this objection proves nothing, but the ignorance of those that make it. For white Garments (call'em what you will) were in use long before there was any such thing as *Papery* in the world, as appears from what I have already said.....But they tell us, that the *Surplice* has been abused by the Papists to superstitious and idolatrous uses.....As for its being abused to idolatrous uses, no man in his wits did ever assent, that the Papists do worship the *Surplice*. Nor does their using the *Surplice*, either make their worship idolatrous, or increase the idolatry of it. (*p. 10.*).....But what needs much disputing? A *white Garment* has no bugbears in it, nothing that disturbs devotion, no false doctrine, no Crosses, no Images, or the like.' (*p. 12.*)—*Paraphrase on the Book of Com. Prayer.*

HEYLYN, describing the condition of the Church under Queen Elizabeth, says among other things:—'The Priests not stirring out of doors but in their *Square-Caps, Gowns, or Canonical Coats*; nor executing any divine office but in their *Surplice*—a vestment set apart for religious services in the primitive times, as may be gathered from St. Chrysostom for the Eastern Churches (*Chrys. in Matth. Hom. 82. t. ii. p. 471. ed. Field. "ἵνα λευκὸν χιτῶνίσκον καὶ ἀποστύλβοντα περιβαλλόμενοι περιήτε.*) and from St Hierom.

'for the Western, (*Hieron. adv. Pelagianos* l. ii. Opera ed. Martianay, Paris, 1706. t. ii. pars ii. Col. 502.), "Quæ sunt, rogo, inimicitie contra Denm Si Episcopus, Presbyter, et Diaconus, "et reliquus ordo ecclesiasticus, in administratione sacrificiorum "*candida veste processerint?*"—*Hist. of the Reformation*. ii. 314. E. H. S. HEYLYN remarks further on when speaking of the Choral Services:—"The Gentlemen and children in their *Surplices*, "and the Priests in *Copes*, as oft as they attended the Divine Service "at the holy Altar. The Altar furnished with rich plate, *two fair "gilt Candlesticks with tapers in them*, and a massy Crucifix of "silver in the midst thereof."—*ibid.* p. 315.

WHEATLY (*ob.* 1742.) says:—"As to the name of *Surplice*, which "comes from the Latin *Superpellicum*, I can give no better account "of it, than what I can put together from Durand, who tells us "it was so called, because anciently this garment was put *super "tunicas pellicas de pellibus mortuorum animalium factas*, upon "leathern coats made of the hides of dead beasts; symbolically "to represent that the offence of our first parents, which brought us "under a necessity of wearing garments of skin, was now hid and "covered by the grace of Christ, and that therefore we are clothed "with the emblem of innocence. But whencesoever came the name, "the thing certainly is good. For if it be thought necessary for "princes and magistrates to wear distinct habits, in the execution of "their public offices, to preserve an awful respect to their royalty "and justice; there is the same reason for a different habit when "God's ambassadors publicly officiate. And accordingly we find "that, under the Law, the Jewish Priests were, by God's own "appointment, to wear decent sacred vestments at all times (*Exod.* "xxviii. xxix.): but at the time of public service, they were to have "besides those ordinary garments, *a white linen ephod* (*Exod.* "xxviii. 4; 1 *Sam.* ii. 18.). From the Jews it is probable the "Egyptians learned this custom to wear no other garments but only "of *white linen*, looking on that to be the fittest, as being the purest "covering for those that attended on Divine Service. And "Philostratus tells us, that the Brachmans or Indian priests wore "the same sort of garments for the same reason. From so divine an "original and spreading a practice, the ancient Christians brought "them into use for the greater decency and solemnity of Divine "Service. St Jerome at one and the same time proves its ancient "use, and reproves the needless scruples of such as oppose it. "What offence," saith he, "can it be to God, for a Bishop or Priest, " &c. to proceed to the communion in a *white garment*." (*Adv.* "Pelag. l. i. c. 9.). The antiquity of it in the Eastern Church "appears from Gregory Nazianzen, who adviseth the Priests to "purity, because "a little spot is soon seen in a *white garment*." "And it is very probable that it was used in the Western Church in "the time of St Cyprian: for Pontius, in his account of that father's "martyrdom, says that "there was a hench by chance covered with "a *white linen cloth*, so that at his passion he seemed to have some "of the ensigns of the episcopal honour." From whence we may "gather, that a *white garment* was used by the Clergy in those "times. The colour of it is very suitable: for it aptly represents "the innocence and righteousness wherewith God's ministers ought "to be clothed (*Ps.* cxxxii. 9.). And it is observable, that the

'Ancient of Days is represented as having *garments as white as snow*; (*Dan.* vii. 9); and that when our Saviour was transfigured *his raiment was white as the light* (*Matt.* xvii. 2.); and that whenever Angels have appeared to men, they have always been clothed in *white* apparel. (*Matt.* xxviii. 3; *Mark* xvi. 5; *Acts* i. 10; *Rev.* vi. 11; vii. 9; xv. 6; xix. 8, 14.). The substance of it is *linen*, for woollen would be thought ridiculous, and silk would scarce be afforded: and we may observe that under the Jewish dispensation God Himself ordered that the Priests *should not gird themselves with any thing that caused sweat*, (*Ezek.* xlv. 18.); to signify the purity of heart that ought to be in those that were set apart to the performance of Divine Service; for which reason the Jewish ephods were *linen*, as were also most of the other garments which the Priests wore during their ministrations (*Lev.* xvi. 4; *Ezek.* xlv. 17, 18.). The Levites also that were *Singers* were arrayed in *white linen* (*2 Chron.* v. 12.); and the armies that followed the Lamb were clothed in *fine linen* (*Rev.* xix. 14.); and to the Lamb's wife was granted that she should be arrayed in *fine linen white and clean*; for the *fine linen* is, i. e. represents, *the righteousness of Saints*. (*Rev.* xix. 8.). As for the shape of it, it is a thing so perfectly indifferent, that it admits of no dispute. The present mode is certainly grave and convenient, and in the opinion of Durand, significant; who observes, that as the garments used by the Jewish priesthood were *girt tight* about them, to signify the *bondage* of the law; so the *looseness* of the *Surplices*, used by the Christian Priests, signifies the *freedom* of the Gospel. But neither its significancy nor decency will protect it from objections: for first, some tell us, "it is a rag of popery:" an objection that proves nothing but the ignorance of those that make it: for *white garments* (let them be called what they will) were of use among the most primitive Christians. Nor need our adversaries do the Church of Rome a greater kindness, or wound the Protestant religion more deeply, than by granting that *white garments* and Popery are of the same antiquity. They tell us, secondly, that it has been abused by the Papists to *superstitious* and *idolatrous* uses. But to this, we answer, that it is not the Priest's using a *Surplice*, that either makes their worship idolatrous or superstitious, or increases the idolatry or superstition of it. For the worship of the Roman Church is idolatrous and superstitious, whether the Priest be clothed in white, or black, or any other colour. All therefore that our adversaries can mean is this, viz. that the *Surplice* has been worn by the Papists, when they have practiced idolatry and superstition: and this we grant: but then it does not follow, that a *Surplice* of itself is either unlawful or inexpedient. For *white garments* had, in this sense, been abused to superstitious and idolatrous uses, before Daniel represented God Himself as wearing such garments; and before our Saviour wore them; and before the Angels and Saints were represented as clothed with them; and before they became the Ministerial Ornaments of the primitive times. But surely, if such an abuse made them unlawful or inexpedient, it cannot be conceived, that the primitive Church, and the inspired writers, nay God Himself, would so plainly countenance them.' (*p.* 99.).—*Rat. Ill. of Book of Common Prayer.*

FOSBROKE writes:—‘I have somewhere seen this robe (the *Surplice*) was borrowed from the priests of Isis: on which account the Puritans abhorred it. It has been often confounded with the *Albe*, which differed from it in being close to the body, and being tied by a girdle. It was commonly embroidered on the bosom with crosses, the Greek χ interwoven, the characteristic of Christ... Our ancient princes and nobles joined in the Choir-Services clothed in *Surplices*.—Hawk. *Mus.* ii. 432; iii. 71; Lewis’s *Thanet*. 105. &c.’—*Ency. of Antiquities*, p. 962.

The BISHOP OF EXETER (*Dr. Phillpotts*) remarks:—‘The *Surplice*, a vestment never used in the Pulpits of Rome, and generally used in the Pulpits of this very Diocese, within the memory of living men, was no sooner required to be worn by all, in order to prevent the wearing of it by any as a party-hadge, than a cry of “No-Popery” was raised,—a cry so loud as to startle the whole church—so potential, as for awhile to paralyse the law, and disarm the Ministers. The Puritans of old, if they had not much of reason on their side, had at least some consistency. They objected to the *SURPLICE altogether*,—to them it was a mere abomination, “a Sacrament of abomination” they called it; “the Garment spotted by the flesh,” defiled and tainted by association with the idolatries of Rome. They were not so absurd as to denounce the use of it as popish, when used where papists never used it, and yet to cherish and honour it in the self same Service in which alone Papists had always used it. They did not, in short, proscribe it as popish in the Pulpit, and reverence it as protestant in the Desk. This is an extravagance which was reserved for the enlightened age in which we live, and pre-eminently for our own Diocese; and your Bishop’s fault has been, that he gave credit to the people for such a measure of intelligence, at least, if not of Church feeling, as would have protected them from falling into so gross an error. The truth is, that the *Surplice* may be considered as a signal illustration of the spirit in which our Reformers proceeded. They honoured the practice of pure antiquity, though they renounced the innovations of Rome. Therefore, while they swept away a heap of consecrated vestments which had been introduced in times of popery, they retained this *plain linen garment* which was of ancient date even in the 4th century, for it is spoken of as the accustomed habit of the minister, in Divine Service, by Jerome (*Hieron.* in 44. *Ezech.* cited by Hooker E. P. V. 29.), and Chrysostom (*Chrys.* ad Pop. Antioch. Hom. v. Sermon. 60.)...’—*Charge*. 1845.

The REV. W. BATES says of the *Surplice*.—‘*Durandus* traces its etymology up to the Latin *superpelliceum*, which refers to a Tunic made from the skins of animals, and over which the white linen vestment was thrown. Honorius, in the year 1130, describes it as a white loose vest reaching down to the feet, and from various provincial synods, it appears to be considered as a variation of the *Albe*, from which it differed only by being a little shorter, and having fuller sleeves. The Romish Council of Basil, following the decision of synods held in 1456, and 1528, decreed that the *Surplice* should descend as low as the middle of the leg, notwithstanding which “Krazer” complains, that “our *Surplices* have been so much curtailed that they scarcely reach down to the knees, and thus are altogether different from the ancient *Albe*.” (p. 316).—*Lectures on Christian Antiq. and Ritual*.

DR. HOOK merely states that the *Surplice* is 'a white linen garment, worn by the Christian Clergy in the celebration of Divine Services.' He then abbreviates *Wheatley's* account (given *supra*), introducing the remark that, 'The ancients called this garment, from its colour, *Alba*, the *Albe*;' and he concludes with a comment respecting its adoption in the Pulpit, which will be adverted to when discussing the "Preaching Dress."—*Church Dict.* 6th Edit. p. 607.

THE REV. J. JEBB writes:—'As to Ornaments of the Ministers, including the Habits, the *Surplice* is that which is common to all, whether Clerical or Lay. In Colleges it is worn by all the foundation members on Sundays, Holydays, and their Eves; and in Dublin, Cambridge, and Christ Church, Oxford, by all members except noblemen. Why they are deprived of this privilege it is hard to say. On Week-days, it is worn by those only who are immediately engaged in Divine Service. In Trinity College Dublin, indeed, the Reader of Prayers on Week-days improperly officiates in his *Gown*. In Cathedral and Collegiate Churches, all the members wear *Surplices* at all times: because all are in these places the perpetual Ministers of Divine Service.' (p. 214). . . . Some Clergymen, desirous of accuracy in those matters, have mistakenly copied the corrupt pattern of the Roman Church. . . . for instance, they have been disposed to shorten the *Surplice*, and to narrow the *Scarf*, &c. . . . The long English *Surplice*, reaching to the ground, with flowing sleeves, is acknowledged by one of their own Ritualists (*Dr. Rock*) to be more primitive than the short, sleeveless garment of Rome. In fact, it appears that the sleeves were by degrees looped up, or slit, for the greater convenience of ministration, till at length they were converted into pendant slips from the shoulder resembling the *Gowns* of the Commoners at Oxford, which were curtailed to their present ungraceful fashion by exactly the same process.' (p. 219). . . . MR. JEBB concludes his remarks by animadverting upon 'the inexcusable negligence shown by many Clergymen in the use of the accustomed vesture of the Church, the *Surplice*. . . . Many are content to treat that badge of their holy office with a negligence which they would be ashamed of with respect to any part of their private dress; and in the manner of putting it on, in its soiled or torn condition, and in its poor and coarse materials, to exhibit a slovenliness in the Courts of the Lord's House, which would not be tolerated in the Court of their Sovereign, or even in private society. They should remember that though the Parish is responsible for the providing of this garment, they have a right to require that it should be such in all respects as befits God's Service; and wretched indeed must be that parsimony which would regard the little expence to be incurred either by Parish or Incumbent as an excuse.' (p. 224).—*Choral Service*.

THE REV. W. PALMER observes:—'It is by no means improbable that the *Surplice* was, in very ancient times, not different from the *Albe*. In fact, it only varies from that garment, even now, in having wider sleeves. The inferior Clergy were accustomed to wear the *Albe* at Divine Service, as we find by the Council of Narbonne. A. D. 589. which forbade them to take it off, until the Liturgy was ended. Probably in after ages it was thought

'advisable to make a distinction between the dresses which the superior and the inferior orders of Clergy wore at the Liturgy; and then a difference was made in the Sleeves. And from about the 12th century, the name of *Surplice* was introduced. In Latin, it was *Superpellicium*, or *Cotta*; (see BONA *Rev. Lit.* i. xxiv. §. 20.) '...During the middle ages, Bishops very frequently wore the *Surplice* with a Cope, and above the Rochette.'—*Orig. Lit.* ii. 408.

The REV. J. C. ROBERTSON states:—'The *Surplice* has always been prescribed, and is now universally used, as the dress to be generally worn in Public Service. The only questions with respect to it are, — whether it *may* be worn at the celebration of the Holy Communion instead of the Cope? and—whether it *must* be worn in Preaching, to the exclusion of the *Gown*?' This author adds in a note :—'A passage in Hooker (iv. 4. 2.) suggests a doubt whether the make of our present *Surplice* be altogether correct. The Puritans object to the Vestment, "si de forma agitur, talaris vestis honestior." The word "*talaris*" is rendered by Hooker "down to the foot"; and is defined by a Convocation of Queen Mary's reign to mean "neque nimia longitudine caudam trahens, neque nimia brevitate crura tibiasque demonstrans." (*Synod*: 477.). According to these interpretations, the usual *Surplice* of our days is *talar*, whereas that of Hooker's age was not.... I have since found that the shorter *Surplice* is agreeable to the Roman practice. (GAV. *Thes.* i. 142. 153: MARTENE. iii. 262), and that some of our Clergy have *therefore* lately adopted it. MR. JEBB..... proves that the flowing vesture is more primitive. The same is acknowledged by Mr. Pugin (*Dub. Review*), by Schmid (i. 196), and by Dr. Rock.'—(p. 95).—*How shall we Conform to the Liturgy.*

MR. GILBERT FRENCH says:—'Old illuminations represent the *Surplice* of ample dimensions, resting upon the base of the neck, and enveloping the wearer in flowing folds of elegant drapery. The sleeves are wide and large, reaching nearly to the ground, where they terminate in a point (p. 135)...Irish linen, of the texture used for shirts, is the material commonly made into *Surplices*. This is, no doubt, a very durable fabric, and when of fine quality can scarcely be objected to; though its weight and thickness causes it to hang in perpendicular folds, and to cling more closely to the figure than is consistent with beauty. If made very ample, this objection is somewhat removed; but the *Surplice* then becomes inconveniently heavy. Linen *lawn*, of fine quality, and semi-transparent texture, is, in many respects, the best material for *Surplices*, though somewhat less durable than ordinary linen, it forms a far more graceful drapery, the alternation of tints produced by its double or single folds, over the black *Cassock*, serving materially to enhance its beauty. *French cambric*, and a beautiful flaxen fabric of Chinese manufacture, called *grass cloth*, are occasionally used for *Surplices*, and are both exceedingly well adapted for the purpose. *Muslin*, and other fabrics of cotton, are also sometimes employed.... Like almost all other primitive robes, the *Surplice* was formerly made without any opening in front, and consisted simply of a large piece of linen, having "an hole in the midst of the robe, with a band round about the hole, that it should

'not rend," as was the case with the Ephod of the ancient Levite, and is still with the Poncho of the modern South American Indian' (p. 136.).... The Surplice is now very generally used open in front.... The points which require attention in the form of the *Surplice* are:—1st Entire envelopment of the person, from the throat to the shoes; to insure this, it should be so ample as to avoid all risk of showing the opening in front, even when the wearer extends or elevates his arms. 2nd, That the Sleeves be sufficiently wide to admit of the arm being drawn within the Surplice, to communicate with the pocket of the Cassock, or Coat underneath. 3dly, The collar should be small, simple, and so disposed as to lay flat upon the shoulders, encircling closely, the base of the Cassock collar, without hanging like a bag behind or before, permitting the Bands and the Scarf or Stole to fall unobstructed over it; an arrangement quite impossible with the ordinary upright collar. 4th, The omission of the fanciful embroidery sometimes introduced upon the collar, representing Crowns, Mitres, the Bible, &c; or at least the substitution of more appropriate emblems, as a cross-patè over each shoulder, and between them the sacred monogram. The button used to fasten the *Surplice* at the throat may have the same appropriate subject embroidered upon it. But as there is no good authority for embroidered ornaments of any kind upon the *Surplice*, it is perhaps better that they be entirely avoided.... *Fourteen yards* of lawn is the least quantity that should be used for a small *Surplice*; and 18 yards are required for one of ample and elegant proportions; of thick linen considerably less may suffice. It may be remarked as a general rule, that the thinner and finer the cambric, the greater the quantity of material required, and consequently, the more elegant and graceful the robe.' (p. 138.).—(On the Minor Accessories to the Services, &c.).... MR. FRENCH in his "Catalogue" states the 'price, in linen, from 20s. to 50s.: in lawn, from 35s. to 60s. If with a Collar, embroidered with three crosses patèe, and trefoil bordure, 6s. extra. Embroidered collars are not however recommended. *Choristers' Surplices* of linen, for boys from 10s. 6d. to 15s.; men, 20s. ...when a low priced *Surplice* (under 35s.) is required, linen is recommended: above that price (up to 50s.) lawn.... An extremely elegant *Circular Surplice*, copied from old illuminations, forms nearly a circle, besides the sleeves (which are semi-circles), and is without gathering or plaits of any kind, the drapery falling into natural and simple diagonal folds...made in one quality of lawn at 55s..' (p. 12.).—

In a *Tract* entitled "A FEW WORDS TO CHURCHWARDENS" it is written:—'You are bound by the 58th Canon to "provide a decent and comely *Surplice* with sleeves, at the charge of the Parish:" one too often finds the *Surplice* dirty, and ragged, and covered with iron-mould; which is a disgrace to the Parish.' (p. 15.).—Part II. Pub. by the Ecclesiological Society.

In "POPULAR TRACTS" we read:—'The form of the *Surplice* is universally known. It is a long loose robe, of fine linen (see 1 Sam. ii. 18; Lev. xvi. 4, 32; 2 Chron. v. 12. &c.) and with large sleeves. It is worn by the three Orders of the Clergy, by Choir-

'men and boys, and by the members of most of our Colleges. The name implies a robe worn *over the ordinary dress*. Its colour is always white—the most joyous of the Canonical colours; the emblem of innocence and purity; the vesture in which Angels, and the Redeemed are represented as clad in Heaven, (See *Dan.* vii. 9; *St Matt.* xvii. 2; xxviii. 3; *Acts* i. 10.; *Rev.* vi. 11; vii. 9; xv. 6; xix. 8. 14); the favourite of the Church alike in mourning and in rejoicing; of all her colours the most ancient and most universal.' (p. 3.)—No. II. Pub. by A. Holden. Exeter.

Turning now to Romanist writers, we may quote the following :—

BONANNI says:—'The Ecclesiastical habit common to all the Ministers of the sacred temples is that commonly called the *Cotta* : principally used by the Clergy, as their proper habit, prescribed by the sacred Canons to be peculiar to them, and especially by the Council of Basil, *Sess.* 22, where it is directed.—"Horas Canonicas dicturi, tunica talari induti, ac *superpelliceis mundis ultra medias tibias longis*, juxta temporum ac regionum diversitatem Ecclesias ingrediantur." And in the various instructions given to the Clergy by S. Carlo it is ordered, that they are to be punished, who assist at the Divine Offices without the *Cotta*, as well as those who use it in secular (profane) occupations.'.....This author then refers to Cardinal Bona (*Rer. Lit.* ii. c. 24.), who states that 'the word *Surpellicium* is a barbarous term, and was not used before A. D. 600. And that this vestment was formerly called the *Ephod*, by some the *Felonio*, by others the *Amphibolum*, the *Cotta*, and the *Camisia superanea*, and the *Planeta*.' The word *Cotta* BONANNI derives from *Crocota* a term signifying a very fine and delicate garment (*veste sottile, e delicata*).... In the Council of Basil it was decreed :— "Hæc vestis est laxa, quia clericalis vita debet esse in bonis operibus larga, est etiam talaris, quia docet usque ad finem perseverare in bonis." And in the order of St Victoire in Paris, it was directed :— "*Superpellicium* et Tunica lanea quantum fieri potest unius longiardinis esse debeant, ad minus pleno palmo a terra distantia, et ut manicæ *Superpelliciorum* non plus duobus palmis ultra digitos promineant."....Subsequently the *Surplice* became very short; and in *Bonanni's* illustration it extended only half way across the thighs: when used by secular Ecclesiastics the *Cotta* was termed *Superindumentum*. (p. 186.)—*Gerarchia Ecclesiastica*.

GAVANTUS writes:—'*Superpelliceum* e tela potius tenui, manicis ita oblongis, ut crispatæ usque ad digitos summos pertingant, quæ esse possunt cubitis circiter 2, vel circa, late autem patentibus in orbem circiter cubitis 4. In ipso ore potius forma sit rotunda quam quadrata. A pectore nullo modo scissum, aut dissectum. Longe ducatur infra gennæ, fere ad media crura. Late patcat ab extreminis oris in ambitum cubitis circiter 13, ab humeris circiter 8. A nulla parte neque nimis affectata artificiosi operis elegantia elaboratum, ab humeris præsertim non specioso artificii ornatu.'—*Thesaurus*. i. p. 293.

DR. ROCK writes with respect to the *Surplice* :—‘ This is that white linen garment which is worn not by the Priest only, but is permitted to be assumed by the lowest Minister who officiates at the celebration of Divine Service. The use of white garments by the Members of the Sanctuary, is continually referred to by the holy Fathers. This custom is most particularly noticed by St. Jerome, and afterwards by the Council of Narbonne held in 589; which in one of its decrees, ordains, that neither Deacon, Subdeacon, nor Lector, who is one of the inferior Clergy, shall lay aside the Albe, or white Tunic, until the Mass be entirely concluded. Honorius, in 1130, describes the *Surplice* as a white loose vest, that reached down to the feet;...it would appear, that the *Surplice* was a variation of the Albe, from which it differed, during a long period of years, merely by being somewhat shorter, and having wider sleeves. That the *Surplice*, used in Catholic England, answered this description, and was long, with flowing sleeves,—and though more ample, perfectly resembled the form of the *Surplice* in use on the Continent, in Italy, and especially in Rome, is evident from the illuminations of old English MSS. and legends of the Saints’... In a *Note* is added here:—‘ It is to be lamented that hitherto no general attempt has been made to reproduce the old English *Surplice* within our Sanctuaries. Independent of possessing a title to our reverence on account of being a venerable relic of our once Catholic National Church—an incident alone sufficient to demand the restoration of its ancient form—this vestment comes recommended to our good taste by its intrinsic gracefulness. Its ample and majestic sleeves and flowing drapery, render it more dignified and becoming than the present winged *Surplice*, introduced amongst us from France. Not only is this French garment foreign to us, but in itself is inelegant and inconvenient. Let us hope, however, that ere long, as the study of Ecclesiastical antiquities, but of those of our ancient British Church in particular, becomes more extended, the *Surplice* will be again fashioned according to that graceful model, which still prevails through Italy, and once prevailed in England, prior to the much-to-be-lamented change of religion. Since the first Edition of this work A. D. 1833, the attempt to bring back into use not only the old English *Surplice*, but many other things belonging to the gone-by times of the true Church in this country, has been made, and has eminently succeeded.’... Recurring again to the text, we read :—‘ *Durandus*’ who composed his work on the *Divine Offices* about the year 1286, traces up the etymology of the Latin *Surperpelliceum*, whence it is obvious our English appellation *Surplice* is derived, to a custom which anciently prevailed in the Church, of wearing Tunics made from the skins of such animals as the country furnished, over which was cast a white linen Alb or Vest, denominated from that circumstance of its being worn over fur, *Surperpelliceum*.’ (p. 456.) —*Hierurgia*.

MR. A. W. PUGIN describes the *Surplice* as :—‘ A long linen robe with large sleeves, used by all degrees of Clergy under the Episcopal order, and in which Clerics, on receiving the first Tonsure, are solemnly invested by the Bishop. The *Surplice*, like the Rochet and Cotta, is a declension from the Albe; which

'was the original linen vestment used by all who ministered at the Altar. The word *Surplice* is derived from '*Super*' and '*pellicea*' (vestis), a robe of fur, which was worn in England and other northern countries as a protection from cold; and the '*Surplice* is, in fact, an *Albe* enlarged both in the body and the sleeves, to enable it to be worn over this dress. It will be readily seen therefore; that there is but one true form for the *Surplice*, that which it had from the commencement, *long* and *ample*.'
 '.....and which it has only lost within a comparatively short period, in consequence of its real use and intention being forgotten. The *wings* we see sometimes attached to modern *Surplices* are the *sleeves* rent open, and hanging uselessly from the back of the shoulder, as merely excrescences: the bad and paltry taste of those who crimp and plait the folds of drapery into narrow divisions, is best paralleled by the scoring of the skin, practised among some uncivilized nations.....GEORGIUS, in *Superpellicea originem*, (says):—"The *Surplice* received its present name probably in the 11th century; but the vestment itself is much more ancient." I. The vestment we now call *Surplice*, *Cotta*, or *Rochet*, deserves a special consideration. II. The earliest names of the *Surplice*, are *Linea*, *Alba*, and *Alba tunica*.....III. In the first Roman *Ordos* there is the common *Albe* or *Cumisia* mentioned, as well as the sacred *Linea*, *Alba*, or *Camisia*. And this vestment with which PRIESTS, DEACONS, SUBDEACONS, ACOLYTHS, and CANTORS were clad, was confined with a *Girdle*. THOMASius says well:—"The dress of these CANTORS was the same as that of other Clerks serving in Church functions, viz. a linen *Albe*, down to the ankles, and a *Chasuble*." Perhaps the CHILDREN who sang did not use *Chasubles*, but only white linen *Tunics*, girded. IV. In the 6th century, the Vestment used by DEACONS, SUBDEACONS, and LECTORS, assisting at the Holy

* A Constitution of BENEDICT XII. A.D. 1339., concerning the form of *Surplice* to be worn by regular Canons, orders that the *Surplices* of Canons within the Choir and Closes of Cathedrals, and other Conventual places, "be large and ample, according to the reasonable custom of each Church, so as to reach in the length of the sleeves beyond the hand by 4 hands'-breadths, or thereabouts, and in the length of them lower than the middle of the skin, or thereabouts. And outside the Churches, Cloysters, and places aforesaid, everywhere, and in all fitting places, under Cappas, Cloaks, or Mantles, they may use *Surplices* with sleeves, a (Roman) foot in depth, or thereabouts, and which in length reach to the middle of the skin, or thereabouts. By this however we do not mean to discountenance the custom of some places, which have from ancient prescription, or by special authority, the use of *Surplices* in the form of *Rochets* or Roman *Cottas* (*Camisiarum Romanorum*); provided, nevertheless, that *Surplices* of this kind are not shorter in length, and also have sleeves of such a length, that the arms can be covered with them as low as the knuckles. And by prescribing such forms of *Surplices*, we do not intend to forbid other longer and more commendable (*honestiores*) forms of *Surplices* and Vestments."—Ap. GEORGIUM. l. ii. c. 2. p. 335.

'Sacrifice, was called *Alba*, as in the *Council of Narbonne*. A. D.
 '589. V. At the end of the 8th century, and the beginning of the
 '9th, we have the linen vestment called *Camisia* by AMALARITUS,
 'and said to be worn by CANTORS, and to be made *ex lino*, not
 'ex bysso.....The 4th and 5th Roman Ordos speak of two linen
 'vestments to be put on for Divine Service, equal in length, but
 'the one called *Camisia*, for common use; the other *Alba tunica*...
 'VIII. It is certain that in the 10th century, these two linen
 'Tunics were worn. A. D. 967. In the reign of Edgar, the 33rd
 'Canon of an English Synod (*ap. SPELMAN*) ordains:—"That
 'every Priest celebrating Mass, have on a body-vest, as it is
 'called, and a Tunic (Subumlam) beneath his *Albe*, and all the
 'Mass Vestments of their proper material and make." *Subumla*
 'is a Saxon word meaning a linen Tunic, or *Rochet*. IX. This
 'garment was still called *Linea* at the close of the 10th century.
 'X. It was in the 11th century, that the name SURPLICE,*
 '(*Superpelliceum*, or *Vestis Superpellicea*,) began to be used. The
 'first instance we read of is the *Linea Superpellicialis* of JOHN,
 'Abp. of Rouen. A. D. 1076. XI. Its name is supposed to be
 'derived from the circumstance of CANONS wearing *furred robes*
 'in Choir to defend themselves from cold, and putting the linen
 'Tunic over these.....In the beginning of the 12th century, this
 'vestment still retained the name of *Tunica talaris*, and *Alba*,
 'and with the *Girdle* and *Superhumerales*, a sort of hood, was the
 'dress of lower degrees of Clergy, viz. ACOLYTHS, EXORCISTS,
 'LECTORS, and OSTIARII. (See HONORIUS of Autun, *Gemma*,
 '*Anima*. l. i. c. 226.) XII. In the 12th century the Surplice was
 'worn as a constant dress by regular Canons, and the Canons of
 'some other Churches.....In the Canons of the Church of Liege.
 'A. D. 1287. it is ordered:—"That Priests wear, under their
 '*Albes*, either *Surplices*, or the linen Tunic, which is commonly
 'called *Saroth*, or *Rochet*." Here the linen Tunic is distinguished
 'from the *Surplice*, which in the century before was identified
 'with it: the difference in this case being that the *Rochet* was
 'without sleeves. XIV. This leads us to mention the *Cotta*
 'which, in times previous to the 13th century, mostly occurs as a
 'lay garment forbidden to Clerics. In a constitution of NICHOLAS
 'III. A. D. 1278, however, the *Surplice*, and *Cotta without a hood*,
 'seem synonymous. XV. In the same Constitution the word
 '*Succa* occurs.....the *Succa* seems to be the same as a *Rochet*.
 'XVI. Among the Constitutions of ROBERT WINCHELSEA,
 'Abp. of Canterbury A. D. 1295—1313, is the following:—"We
 'will and ordain that the Parochial Clergy be bound to have the
 'undermentioned, viz. a *Legenda* &c. 3 *Surplices*, 1 *Rochet*," &c.
 'XIX. The form of the *Surplice* in the 14th century was large
 'and ample, and reaching nearly to the ankles, as the *Constitution*

* It is a curious fact, says this Author, that the only Ecclesiastical Vestment which has been practically retained by the Anglican Church, and the antiquity of which is hardly vaunted, is not in its present form, primitive, but a comparatively late declension from the original *girded Albe*.

'of BENEDICT XII. given before, [in the *Note*] tends to shew....
 'XX. In the 15th century, we find the form of the *Surplice*
 'had begun to be altered. Some Bishops wore longer, some
 'shorter *Rochets* The Council of *Basle* A.D. 1435, ordains
 'that:—"Those about to say the Canonical Hours, go into Church
 'with a *Tunic* reaching to the ankles (*Cassock*), and clean
 '"*Surplices* reaching in length below the middle of the shin,"*
 'At the end of the 15th century, the *Surplice*, according to the
 'custom of the Roman Church, was worn reaching to the middle
 'of the shin, (*ad medias tibias*).... At the Council of *Aix*, A.D.
 '1587, *Surplices without sleeves* are prohibited, as not deserving
 'the name of *Surplices*. The form of *Surplice*, then, during the
 '16th century was with long sleeves, and "*ductum infra genua*
 '"*fere ad media crura*." (ASCANIUS TAMBURINUS de jure Abba-
 'tum). XXI. XXII. ANDRE DE SAUSSAY has written much on the
 '*Surplice*, but errs in saying, that the wearing of the *Surplice*
 'began only 600 years ago in the Church, because, though the
 'name began in the 11th century, the *linen Tunic* was in use
 'long before.' (p. 197—200.)—'*Cottas* are linen Tunics reaching
 'to the middle, and sometimes without sleeves.' (p. 3.)—*Glossary*
of Eccl. Ornament and Costume. (See also ROCHET, *supra*.)

In the "VOYAGES LITURGIQUES," *par Le Sieur de Moleon*,
 we read:—"The Canons have upon their Cassock (*Soutane*) a Sur-
 'plice (*Surplis*, *Soupeles*); in Latin *Superpelliceum*, sometimes
 '*Subpellicium*, and *Suppellicium*, as we read in some Church MSS.,
 '*quasi sub pellibus*; because in fact the Surplice is put under the
 '*Almuce* (*Aumusse*) made of furred skins. This Surplice has
 'close long *Sleeves*.... and the Canons of Lyons call it a "*Froc*."
 'In winter they wear one without sleeves, or with narrow sleeves
 'like those of the Albe; and they call this a "*Frochon*," the
 'diminutive of '*Froc*;' upon the Surplice or Frock they have a
 'very large Almuce which reaches as far as the Girdle (*la ceinture*).
 '(p. 47.) The Canons of Angers have the sleeves of their
 '*Surplices* slit and trailing (*fendues et trainantes*) as at Paris.'
 '(p. 82.)..... 'The *Surplice* is only the Albe shortened (*raccourcie*).'
 '(p. 125.)—*A Paris*. 1718.

THE TUNICLE.

Tunica, *Tunicella*, *Subtile*,—(Tuniqué, Fr.—Tunicella Ital.)

The *Tunicle* was a Vestment originally appropri-
 ated to the Subdeacon, and made of the same material

* "Horas Canonicas dicturi, cum *Tunicâ talari* ac *Superpel-*
licis mundis ultra medias tibias longis, vel *Cappis* juxta tem-
 "porum ac regionum diversitatem, Ecclesias ingrediantur, non
 "Caputia, sed Almutias, et Birreta tenentes in capite." *Conc.*
Basil. Sess. 21.

as the Vestment and Cope, which it also followed in colour. Its form very much resembled that of the Dalmatic, but the sleeves of the *Tunicle* were closer. This vestment is prescribed in the Rubrics of Edward's First Liturgy, and therefore is among the legally appointed Habits of the Clergy of the Church of England. It is the garment assigned to those who assist the chief ministering Priest at the Holy Communion. (See page 857, *supra*.) The *Dalmatic* and *Tunicle* have been considered by many writers as synonymous terms for one and the same garment: but there exists a slight difference in their shape and construction. (See "DALMATIC.")

LYNDWOOD, in his *Gloss* upon the word *Tunica* in Archbp. WINCHELSEY'S *Constitution*, writes:—'*Tunica* dicitur antiquissima vestis, quasi *Tonica*, quia in motu incedentis sonum facit. Et est proprie *Tunica* de pellibus, secundum *Januensem*. Hic tamen ponitur pro veste Subdiaconali, qua utitur in officiendo Sacerdoti, ad Missam.' (p. 252.)—*Provinciale*.....DR. BURN says from this:—'*The Tunic* (*tunica*) is the Subdeacon's garment, which he useth 'in serving the Minister at the Mass.'—*Eccl. Law*. Phil. i. 375; iii. 799.

WHEATLY (*ob.* 1742.) thus speaks of the *Tunicle*:—'*The Priests and Deacons that assist the Minister in the distribution of the Elements, instead of Copes, are to wear Tunicles, which Durand describes to have been a silk sky-coloured Coat made in the shape of a Cope.*' (p. 104.)—*Rat. Ill. of Book of Com. Prayer*.

The REV. W. BATES says of the *Tunicle*:—'*It is supposed to have been originally the Colobium, or Sticharion, and that the sleeves or Epimanika were afterwards attached to it. In the Roman Church it is the Vestment assigned to the Subdeacon, when he assists at Mass, and corresponds to the Dalmatic of the Deacon. In the English Church it is also assigned to the Minister who assists at the celebration of the Eucharist. It was made of the same material as the Vestment and Cope.*' (p. 314.)—*Lectures on Christian Antiq. and Ritual*.

The REV. W. GOODE admits the Rubric to require:—'*That the chief ministering Priest at the Holy Communion shall wear a white Albe plain (instead of the Surplice), with a Vestment or Cope; and his assistant or assistants, an Albe with a Tunicle.*' The "Vestment" is considered to be what is called the *Chasuble*, the "*Tunicle*" what is sometimes called the *Dalmatic*. And I admit that these things are enjoined by the Rubric. So far as the letter of the law is concerned, the matter seems clear.' (p. 31.)—*Aids to the Ceremonial of the Church of England*.

The REV. R. HART mentions the *Subtile* as:—'*The Subdeacon's vestment, otherwise called the Tunicle. It resembled the Dal-*

'matica, but had tighter sleeves.' (p. 260.)—*Eccl. Records*..... This author, in the "*Transactions of the Norfolk and Norwich Archaeological Society*," (Vol. I.), says, the '*Tunic* was cut at each side, about half way up to the arm, bordered and fringed. It had two narrow stripes of some rich material in its length, and a sort of square Capucium at the back. Its narrow straight sleeves terminated a little above the elbow. (In the engraving) the lower part of the *Tunic* is seen immediately over the Albe.'

The REV. W. MASKELL, in his *Notes upon the Rubrics of the ancient office "Celebratio Ordinum,"* observes:—'With regard to the *Tunic*, it seems to be agreed on, that it was introduced after the 11th century; and was first used in the case of those who, being already monks, were to be ordained Subdeacons.' (p. 183.)—*Monumenta Ritualia*, vol. iii.

'In the "BRITISH MAGAZINE" we read:—'The *Tunic* is another article of the obsolete Church vesture, which requires to be spoken of as concerning us of the present day; for that likewise is enjoined by our present Rubric. Mr. Palmer, in his *Origines Liturgicæ*, gives his opinion that it is the *Surplice*; but in this point I must differ from him. In the only Inventory in which I remember to have seen *Surplices* mentioned—viz. that of Peterborough, they are evidently a different thing from the *Tunics*; the latter belong to the *valuables* of the Church, and may be of the same materials and colours as the Vestments and Copes; but the *Surplice* was never of any other material than linen, or of any other colour than white. A reference to the ancient Service Books will shew that where there were *Surplices* they were common to all Ecclesiastics, from the Priest to the door-keeper; whilst the *Tunic* was restricted to the Bishop, or mitred Abbot, Deacon, and Sub-deacon; and where *Dalmatics* were worn to the Bishop or Abbot, and Sub-deacon. In many places indeed the *Surplice* had not been introduced, and then the *Tunic* or *Tunicle* (but most probably of linen) was worn by Priests and by the Minor orders.What, then, was the similarity of the *Surplice* and *Tunicle*, and what the difference? The agreement was, that they were both loose garments with large sleeves; the distinction, that the sleeves of the *Tunicle* were less ample than those of the *Surplice*, and did not descend in a point, and perhaps that the *Tunicle* was the shorter of the two..... The *Dalmatic* was a garment more nearly resembling a modern shirt than any thing else that I can specify; in this part of Europe.....it was scarcely longer; at Venice it reached to the ground. It differed, however, from the shirt, in being wide at the neck, in being quite plain, without any fulness, and in either having no sleeves, or merely a wing on each shoulder, or very short sleeves, reaching only half way to the elbow. The other distinguishing mark of it, and point of resemblance to the shirt, is, that it was open at the sides towards the bottom. Indeed, in some cases, it was not sewn together at all at the sides, but only held together at one point by some ornamental fastening. But if it agreed with the shirt in *form*, it altogether differed from it in material, and most commonly in colour, being in these respects like the Copes and Vestments. It is not retained in the Church of England.'—*Vol. xvii. April. 1840. p. 375.*

In "POPULAR TRACTS," it is stated.—'The *Tunic*, or *Dalmatic*, is a long robe with sleeves, and partly open at the sides; it has been for many centuries the peculiar garment of the Deacons. Its material is perhaps chiefly silk; the colour varies.' (p. 6).—No. II. Pub. by A. Holden, Exeter.

Referring to Romanist writers, we find the following description of the *Tunic*.

GAVANTUS says:—'Subdiaconi ministrabant in Albis tempore S. Gregorii Papæ, l. 7. *Epist.* 63. jubet *Ordo Rom.* eis tradi congruas vestes Subdiaconales et Mappulas in sinistra: sed quas vestes, non explicat. *Subtile* cum minori manica datum Subdiaconis, scribitur in *Gemma* l. 1. c. 229, et hoc est *Tunicella*, ideo sic appellata, quia minor est Dalmatica Diaconali, ante Gregorium nescio quis, ait ipse loc. cit. induit Subdiaconos: qui modus loquendi excludit Silvestrum, quem faciunt quidam hujus ritus auctorem, et indicat, per errorem id esse factum: unde Gregorius removet Subdiaconalem vestem. *Concil. Brac.* 1. c. 27. appellat *Tunicam*, et pares in veste facit Diaconum et Subdiaconum; fortasse ex prædicto abusu, quem postea correxit S. Gregor. quoad Subdiaconos nunc eorundem strictior est vestis quam Diaconorum, et ideo dicta est etiam Subucula, ab *Amalar.* l. 2. c. 22. Significat autem lorica[m] justitiæ, quæ communis est virtus. *Gemma*, ubi supra: sed eadem significat quæ Dalmatica, nisi quod Subdiaconus minori *Tunica* indutus, si ad minorem virtutis gradum quam Diaconus perveniat, tolerandus esse videtur, suppone Albam *Tunicellæ*, ex *Conc. Narbon* cit. consequenter, Amictum, et Cingulum, ut supra diximus de Diacono.' (p. 62.) '*Tunicella Subdiaconalis* similis sit Dalmaticæ Diaconali; excepto quod angustiores debet habere manicas, et longiores. *Cærimon. Episc.* l. 1. c. 10.'—*Thesaurus.* i. p. 294.

DR. ROCK remarks:—'The *Tunic* is the vestment assigned to the Subdeacon, in his ministry about the Altar. Were the regulations of the Church followed in all their precision, this garment would be longer, but not so ample as the *Dalmatic* of the Deacon; according however, to a custom which everywhere prevails, both these vestments perfectly resemble each other. It would appear it was not until somewhat late that the use of the *Tunic* was formally appropriated to Subdeacons, since no mention of this vestment can be discovered in the writings of the early fathers; nor is there any thing resembling it discernible in the pictorial monuments of Ecclesiastical antiquity; and we know, from a passage in the letters of S. Gregory the Great, that in his time (A. D. 590.) the Sub-deacons of the Roman Church, were arrayed in a white Albe when they officiated at the Altar.' In a *Note* is added:—'Honorius, in his enumeration of the Vestments assigned at his time (A. D. 1130.), to the different ministers of the Altar, informs us, that the Subdeacon's peculiar garment, which we now call *Tunic*, and is sometimes denominated *Tunicella* by Liturgical writers, was known by the term *Subtile*. After noticing that the Subdeacon was permitted the use of the Amice, the Albe, and Girdle, he says,—"Dux alie (vestes) adduntur. *Subtile* (*Tunica*) quod et stricta *Tunica* dicitur, portat ut se justitia quasi lorica

"induat, et in sanctitate et justitia Dei serviat, *Sudarium* (*Manipulum*) quo sordes a vasis deterguntur, portat ut transacta mala sordium a se per pœnitentiam tergat." (*In Gem. Anim.* l. ii. 'c. 229.)—*Hierurgia*. p. 451.

In the "VOYAGES LITURGIQUES" par le *Seur de Moleon* we read:—'*Les Tuniques* de meme (de Notre Dame de Rouen) cousues 'par les côtes jusqu'à la ceinture, et pardessus les bras jusqu'aux 'poignets, comme en ont pour habit les bourgeois et les gens de 'qualité autour de Pau dans le Bearn, avec bandes ou orfrois 'brodez.' (p. 379.)—à *Paris*. 1718.

THE VESTMENT.

Vestimentum.

The term *Vestment* possesses various significations among the writers upon Ecclesiastical Habits; sometimes limited to express one garment only; at other times extended to a whole suit. In the Rubric of Edward VIth's First Liturgy the word is employed to denote merely the *Chasuble*, a restriction which it seems to have progressively acquired. It at first denoted.

(1) *A complete set of Vestments and Furniture for the Service of the Altar.*

(2) *The whole attire of a Priest, Deacon, and Subdeacon at the Sacrament of the Altar.*

(3) *A complete suit for the Priest only.*

(4) *The Principal Vestment called the Chasuble.*

The wording of the Rubric, enjoining upon the Priest to "put upon him....a white Albe plain, "with a Vestment or Cope," has led many to suppose that the term '*Cope*' is explanatory of '*Vestment*;' but the translation of ALESSE, who renders it by the Latin word '*Casula*,' clearly indicates this garment to be the *Chasuble*: Thus:—"Whensoever the Bishop "shall celebrate, &c. he shall have upon him beside "his Rochette, a Surpliss or Albe, and a Cope or "*Vestmente*, and also his Pastoral Staff," &c. ALESSE renders this last clause, "induat Lineam aut "*Albam*, et Cappam vel *Casulam*, et habeat baculum

“pastoralem.” Again, ‘The Priest that shall execute the holy ministry shall put upon him the vesture appointed for that ministration; that is to say, a white Albe, plain, with a *Vestment* or Cope,” &c.....“*Sacerdos indutus Alba, Casula, vel Cappa, &c.*” (PALMER’S *Orig. Lit.* ii. 396.). See under “CHASUBLE,” *supra*.

In ABP. WINCHELSEY’S Constitution A.D. 1305. we find enjoined upon the Parishioners to provide for their Church, among other things, the ‘*principal Vestment*’ (vestmentum principale): LYNDWOOD’S gloss upon this is as follows:—“*Vest. Principale. i.e. Pro Festis principalibus, et ex hoc quod specialiter statuit de Vestimento principali inveniundo per Parochianos, videtur eos exonerare in aliis Vestimentis, videlicet pro usu Dierum Ferialium inveniendis. Nam quod de uno specialiter dicitur, in aliis videtur esse negatum.....Consuetudo tamen in talibus attendenda est.*” (p. 252.)—*Provinciale*.

DR. BURN, when explaining this gloss of the Canonist, says:—“The *Principal Vestment* is the best *Cope* to be worn on the principal Feasts.”—*Eccl. Law, Phil.* i. 375.

In the “BRITISH MAGAZINE” various senses are ascribed to the word ‘*Vestment*’; it is stated first:—“This is not merely another name for a *Cope* (as might be supposed by any one reading cursorily the Rubric of the Communion Service of the First Book of Edward VIth, is clearly shown by Mr. Palmer in his *Origines Liturgicæ*. He states that Alesse, who translated this book into Latin, invariably renders the term by the Latin word *Casula*, which in English is variously written *Chasuble* (from *Casubula*), *Chasible*, *Chesible*, or *Chysible*..... In further confirmation, we may observe that, in accounts of Ecclesiastical Habits given to Churches or possessed by them, handed down by contemporary writers, the *Vestment* is assigned the same place as the *Chasuble*. So far then, it appears abundantly clear that *Vestment* and *Chasuble* are convertible terms. But there are many things in the Inventories which do not tally with this idea, but require that the former word should have other meanings. But I think all the several senses arise out of one in which it is beyond question employed in the Inventory of the effects of Windsor Collegiate Church in Dugdale. In this document the most complete of the entries under the head *Vestimenta* is as follows:—“Item unum *Vestimentum* rubeum de velveto textum cum imaginibus pondratis cum perlis—viz. cum una *Casula*, duabus tunicis, tribus albis, tribus amictibus, cum stolis et favonibus pertinentibus eidem, cum una bona capa ejusdem secte..... cum altari de eadem secta, et ridello de siudone rubeo.”..... Here the word “viz :” after the description of the *Vestimentum* shews that what follows is simply a description of it; i.e. that it was a set of *Vestments and furniture for the Service of one Altar*, consisting of a *Chasuble*, &c..... This strictly agrees with the ancient ordinance of the Church of England, set forth formerly by Robert Winchelsey, Abp. of Canterbury, which appoints what portion of Church furniture shall be provided by the Parish. It is as

follows "Omnis Ecclesia parochialis, sequentem habeat
 "suppellectilem..... *Vestimentum principale, cum Casula, Dalmatica,*
 "&c." i.e. Every parish Church must have the following
 "furniture.... A principal Vestment *with* &c.... The extract from
 "the "Windsor inventory," I say, corresponds with this regulation,
 "and likewise explains it, and shows that the conjunction *with* after
 "*Vestment* is not intended to connect it with *Chasuble*, but is an
 "Anglicism, to explain what articles were essential to the *Vestment*.
 "And the epithet *principal* no doubt means that which was used at
 "the principal Altar. The adjective *its* added to *appendages* does
 "not refer to *Cope* (for the *Cope* had no appendages), but to the
 "*Vestment*, and means Stoles, Maniples, and probably Albes.... The
 "term *Vestment*, then, in its fullest sense, signified the whole set of
 "*dresses and furniture for the service of one Altar*. But it was
 "likewise used in a sense neither so comprehensive as this, nor so
 "confined as that which it has in the Reformed Rubric; for instance,
 "in the Inventory of the Abbey of Peterborough, in Stevens, there
 "are the different titles of Altar Cloths, Albes, *Vestments*, and
 "Copes; and under the head of *Vestments* we have the following
 "entries:—"One suit of crimson velvet upon velvet with a Cope,
 "and Albe suitable to the same: one Chesible, with" &c. Here,
 "from the notice of the Cope, Albes, and Tunics, in some instances
 "whether as present or as wanting, it would appear that one Cope
 "at least was expected to form part of the *Vestment*, and a suitable
 "number of Albes and Tunics; whilst from their omission in
 "other cases we are led to conclude that they were not necessarily
 "included in the term, which here seems to signify the whole attire
 "of a Priest, Deacon, and Sub-deacon, at the Sacrament of the Altar.
 "It is, perhaps, more clear from the separate mention of a Chasuble
 "that the word *Vestment* is not used in this Inventory to express
 "that habit by itself. The circumstance likewise that Altar-cloths
 "were altogether under a separate title, and never mentioned under
 "the title of *Vestments*, shews that they were not included; whilst
 "the mention of Tunics is pretty conclusive that the Habits of the
 "Deacon and Subdeacon were included..... Again, a narrower sense
 "still seems to be necessary on some other accounts. Thus, in the
 "Annals of Glastonbury Abbey, by John, one of the Monks, in the
 "Cotton Library (A. 5. fol. 98.) in Stevens, we read that Geoffrey
 "Fromund, fifty-first Abbot, gave "three suits, one called the
 "trelles; another yellow, not embroidered; the third, white satin.
 "Item. Six *Vestments*, five of them embroidered, the sixth not;
 "the first called the Chusingburg, with the Stole and Maniple of the
 "same workmanship; the second with images &c.... with a like
 "Stole and Maniple; the third of reddish satin, with parrots, the Stole
 "of the Maniple of the same sort." &c.... Here the meaning of
 "the term would appear to undergo a further restriction: for there
 "being only one Stole and Maniple attached to each *vestment*, and
 "those articles not being restricted to the Priest, but worn by the
 "Deacon, and the Maniple by the Subdeacon likewise, it is reasonable
 "to conclude that the dresses presented were sets of Ecclesiastical
 "attire for the Priest only, and that this is here the meaning of the
 "term *Vestment*..... When the word had come to be used in the
 "sense of a set of Priestly habits, it was no violent change to restrict
 "it technically to the *Chasuble*, which was the principal, and in all
 "ordinary cases, the distinctive dress of the Priest.... And thus we

'have come by a gradual and natural transition to the sense in which the word *Vestment* is taken in the First Book of Edward the Sixth, which was confirmed by Act of Parliament in the second year of his reign.'—*Vol. xvii. April 1840. p. 370.*

MR. A. W. PUGH, the Romanist, says:—'*Vestment*, in the modern acceptation of the word, signifies a *Chasuble*; but it was used by our ancestors in a much more extended signification. A *Vestment*, means a complete suit, and often included the Chapel furniture.' (p. 214.)—*Glossary of Ecclesiastical Ornament and Costume.*

ADDENDA.

ALBE. [pp. 906—914.]—

In the "BRITISH MAGAZINE" we read:—"The *Albe* is certainly the most graceful amongst the disused vestures, whilst the Cope may be regarded as the most handsome. It was a long dress, of much the same general form as the Cassock, gathered at the neck into a collar like that of a Surplice, but closer, with sleeves not fitting quite close to the arm, but tightening towards the wrist, yet not set into a wristband. It was also confined round the waist by a narrow girdle or cord. Originally, as the name implies, it was *white*; but it subsequently took the same range of colour, material, and ornament, as the Cope and Vestment, and in a set was of the colour of the set. At the Reformation this licence was restrained; and we are required now to wear the *Albe white*, in contradistinction to the coloured; and plain, to the exclusion both of the ancient needle-work, and of the fringes and borderings of lace which are still worn by the Roman Clergy."—*Vol. xvii. April 1840. p. 375.*

BANNER (*Labarum*)—

BANNERS were at one time displayed over the Altar by way of ornament; and those taken in battle were sometimes suspended over the tombs of victorious Generals. In the Chapels belonging to the Orders of Knighthood, as of the '*Garter*' at Windsor; of the '*Bath*', in Henry VIIIth's, at Westminster; the *Banner* of each Knight is suspended over his Stall. It was also the custom formerly for *Banners* to be displayed in the religious Processions. *Ecclesiastical Banners* are not attached to the Staff, but fastened to a yard suspended from the top of the Staff. *Banners* are not now used in religious Processions; and the only circumstances in which they appear in connection with the Church of England are in the simple and unpretending processions of our Sunday-School Children. The ancient Service for the Consecration of STANDARDS, "*Vexillorum Processionalium, vel Militarium, Benedictio*," is given in MASKELL'S *Monumenta Ritualia*. iii. 320.

FOSBROKE says, under *Labarum* :—‘The nanic, but not the thing, commences with Constantine. It is a Standard, with a cross-piece, from which hung a piece of stuff...It had an eagle painted or embroidered, till Constantine, who added the *Cross*, *Monogram of Jesus Christ*, and A, and Ω. Sometimes above the Flag was a crown, in the midst of which was the *Monogram* mentioned.’ (p. 321).—*Ency. of Antiquities*.

The REV. R. HART remarks from *Chambers’s Norfolk* (i. 236):—‘The *Processional Banner*, used at the Rogation, and other processions, had the patron Saint of the Church painted or wrought upon it. At Melford there were “three Banner Cloths,” and “two streamers of silk;” and at Witchingham, Norfolk, “a band cloth with a pendon.” (p. 234).—*Eccl. Records*.

DR. HOOK writes:—‘In the Chapels of Orders of Knighthood, as in St George’s Chapel, Windsor, the Chapel of the *Order of the Garter*; and in Henry VIIIth’s Chapel at Westminster, the Chapel of the *Order of the Bath*; the *Banner* of each Knight, i.e. a little square flag bearing his arms, is suspended, at his installation, over his appropriate Stall. The installation of a Knight is a religious Ceremony, hence the propriety of this act. Also, it is not uncommon to see *Banners* taken in battle suspended over the tombs of victorious Generals. This is a beautiful way of expressing thankfulness to God for that victory which He alone can give; and it were much to be wished that a spirit of pride and vain glory should never mingle with the religious feeling. *Banners* were formerly a part of the accustomed ornaments of the Altar, and were suspended over it, “that in the Church the triumph of Christ may evermore be held in mind, by which we also hope to triumph over our enemy.” (*Durandus*).—*Church Dict.* 6th Edit.

MR. A. W. PUGIN, the Romanist, says:—‘Every Church was anciently provided with one or more *Banners* to bear in the processions on Rogations, and other holy days. *Banners* were also hung up in Churches as *ex votos*, in token of victories...The Staves on which the *Banners* were suspended were made in lengths, and joined together by screws, formerly called *wrests*. These Staves were surmounted by crosses, devices, or images of Saints. An *Heraldic Banner* is attached to the Staff on which it is carried by one side, while the *Ecclesiastical Banner* is suspended from the top of the Staff by means of a yard.’ (p. 36).—*Glossary of Eccl. Ornament and Costume*.

BEADS.—

BEADS.—A mechanical device, prevailing among Romanists especially, for securing the due and regular discharge of certain devotional exercises. It comprised a *String of Beads* of various sizes attached to a cross or crucifix; and was designated the *Rosary*, or *Bead Roll*. In MASKELL’S *Monumenta Ritualia* (iii. 342.) will be found the old Sarum Form of “*Bidding the Bedes*.” Their use, it need hardly be said, has been discarded by the Reformed Church.

FOSBROKE writes:—‘As connected with prayers, *Rosaries* of *Beads* are found among the Lares of the ancient Egyptians in the Catacombs, are common in India, China, &c, and are still used in all the Eastern Nations. De Choul is quoted for the same use of them among the classical ancients; and the Christian adoption of them is, according to Hammer, first mentioned by Augustine in the year 366. Malmesbury says, that the intention was, that no prayer might be omitted. The Beads called *Gaudia*, were mostly of glass, and each one, if accompanied with an ‘*Ave Maria*,’ was presumed to deliver a soul from purgatory. About 1090, according to Polydore Vergil, Peter the Hermit invented a mode of praying by 55 *calculi* or *beads*, so distinct in order, that after 10, each of the largest was affixed to the thread; and as many as the latter were, so many times they recited the *Lord’s Prayer*; as many as the other, so many times the *Angel’s Salutation*, by going over the number three times; thrice also they went over the *Shorter Creed*, which they called the *Psalter of the Virgin Mary*. Dominic was the author of another kind of *Rosaries*. They were a series of *beads*, 15 large, 150 small, intermixed, which they ran over in reciting the *Paternoster* from the larger: the *Ave Marias* from the smaller in honour of the 15 mysteries of Christ, whose *consors*, (i. e. ‘*associate*’) in worship was the Virgin Mary.’ (p. 262.)—Under the term *Rosary*, FOSBROKE remarks:—‘The Abbé Prevost says, that it consisted of 15 *tens* in honour of the 15 mysteries, in which the Blessed Virgin bore a part. *Five joyous*, viz. the Annunciation; the visit to St Elizabeth; the birth of our Saviour; the Presentation and disputation of Christ in the Temple. *Five sorrowful*, our Saviour’s agony in the Garden; his flagellation; crowning with thorns; bearing his cross; and Crucifixion. *Five glorious*, his Resurrection; Ascension; the descent of the Holy Ghost; his glorification in Heaven; and the Assumption of the Virgin Mary herself.’ (p. 353.)—*Encycl. of Antiquities*.

THE REV. R. HART observes:—‘The private devotions of the unlettered multitude, consisted in the frequent repetition of the “*Ave Marias*,” a recital of the “*Pater Noster*” at every 10th bead, and of the “*Credo*” at the crucifix appended to the *Rosary*. . . . The smaller *beads* were in *tens*, with one of a larger size, termed a *gaude* or *decade*, between each set; and these *decodes* were usually of a richer material, or a more elaborate workmanship, than the rest. In the *Rosary*, properly so called, there were 5 of these *decades*. The “*Ave Maria*” was said 50 times, the “*Pater Noster*” 5 times, and the “*Credo*” once. In the *Corona* were 6 *decades*, and 63 “*Ave Marias*.” In the *Psalter*, 15 *decades*, and 150 “*Ave Marias*.” In the *Psalterium* were 3 *gauds*, and 15 “*Ave Marias*,” the Lord’s Prayer being recited after every 5th bead; and in the *Corolla* were 3 *gauds*, and 12 “*Ave Marias*.” The *Bead-roll* was at the best a wretched mechanical substitute for the devotions of the understanding and the heart: and as these prayers were in most instances recited even by the laity in the Latin tongue, it may easily be imagined how little they must have tended to edification.’ (p. 261).—*Eccl. Records*.

DR. HOOK states:—‘*Beads* in devotional exercises are much used by the Romanists, in rehearsing their *Ave-Marias* and

'*Paternosters* ; and a similar practice prevails among the Dervises, and other religious persons throughout the East, as well Mahometan as heathen. By '*bidding of the Beads*' is meant a charge given by Romish priests to their Parishioners, at certain times, to say so many *Paternosters* upon their *beads* for a soul departed.' (p. 78.).....Under the word "*Rosary*," Dr. Hook says :—'*Rosary*, among the Roman Catholics, is a pretended instrument or help to piety, being a Chaplet, consisting of 5, or 15, decades or tens of beads to direct the reciting so many *Ave Marias* in honour of the Blessed Virgin. Before a person repeats his *Rosary*, he must cross himself with it; then he must repeat the Apostle's *Creed*, and say a *Pater* and three *Aves*, on account of the three relations which the Virgin bears to the three persons in the Trinity. After these preliminaries to devotion, he passes on to his decades, and must observe to let himself into the mysteries of each 10 by a prayer, which he will find in the books treating of the devotion of the *Rosary*. Some attribute the institution of the *Rosary* to Dominic: but it was in use in the year 1100; and, therefore, Dominic could only make it more celebrated. Others ascribe it to Paulus Libycus, others to St. Benedict, others to Venerable Bede, and others to Peter the Hermit.' (p. 544.)—*Church Dict.* 6th edit.

Mr. A. W. PUGIN, the Romanist, says:—'*The Rosary*, or a Chaplet, consisting of a certain number of *beads* of various sizes, originally intended to enable the unlearned to meditate with greater edification on the mysteries of the Christian faith. ALBAN BUTLER says, the *Rosary* is a practice of devotion in which by 15 Our Fathers, and 150 Hail Marys, the faithful are taught to honour our Redeemer in the 15 principal mysteries of his sacred life, and that of his Holy Mother. It is therefore an abridgment of the Gospel History..... The term *Rosary* is probably derived from the practice of carving *Roses* on the larger beads between the decades, and the whole of the mysteries are occasionally represented on a large *Rose*.....The *materials* of which *Rosaries* are composed, have varied according to the wealth or taste of the possessor. In general they are formed of *seeds*, *beads*, or *turned hard wood*; but they are occasionally worked in the precious metals, enriched with stones and enamels.' (p. 40.)—*Glossary of Eccl. Ornament and Costume*.

BUSKINS.—

Having mentioned this article of Ecclesiastical costume in our enumeration of the ancient Episcopal Vestments (*supra* p. 798.); it will be sufficient if we quote Mr. Pugin's account of them, as they form no part of the costume of the Church of England.

'*Buskins*,' says PUGIN, 'are made of precious stuff, or cloth of gold, and are worn on the legs of Bishops when celebrating, and of Kings at their Coronation and other solemn occasions.....' Sandford, in his Coronation of *James II*, writes:—'*The Buskins* were made of cloth of tissue, as also the Supertunica, and lined with crimson Florence sarcenet. The length of them was 18 in.; the compass at top 15 in.; and from the heel to the toe 11 in.....

'*Buskin's* (*Caligæ*, anciently called *Campagi*, corrupted to *gambagus*, '*compagus*, *campobus*, &c.), and *Sandals*, have often been confounded; but they are distinct....*Ivo Carnotensis* speaks of 'the *Buskins*, which are put on before the *Sandals*, being made of 'silk or linen, reaching to the knees, and there fastened." The '*Buskins* of Boniface VIII., as found in his tomb, are described 'as of black silk.' (p. 42.)—*Glossary of Eccl. Ornament and Costume*.

CHASUBLE. [pp. 929—939.]—

In the "BRITISH MAGAZINE" we find this vestment thus described:—"The *vestment* or *Chasuble*, called in Latin likewise '*Planeta*, was a garment shorter than the Cope, and differing from 'it chiefly in having no opening except at the neck. It was 'consequently put on over the head. It had a standing collar, 'like that of a Cassock, or Court Coat, but standing further from 'the neck, and meeting in front; but the vestment was not 'gathered or plaited into it, but set in quite plain. It appears to 'have been at first a semicircle, or nearly so, sewn up in front, 'and cut out at the centre to admit the head; and upon this aperture the collar was fixed. It being, however, found that the form 'of the garment (which still I believe subsists in the Greek Church) 'was a great impediment to the use of the bands, especially when 'it came to be made of rich materials, and that when the skirt 'was raised for the purpose of using them, the vestment bung 'awkwardly before and behind, it was cut away at the sides a 'third or more of the depth, and sloped from the arms to the back 'and front. Thus changed, it was worn both in England and 'abroad at the time of the Reformation.....A stripe of about '3 inches broad went down it before and behind from the collar to 'the skirt, and another round it about the shoulders; whilst a 'border of the same kind went all round it at bottom. Its materials 'and colours were the same as those of the Cope The modern 'Roman Chasuble differs from the ancient English one in two 'respects: first, that the part which covered the arms has been 'entirely cut away, so as to leave nothing but a broad piece hanging 'down before and behind; and the ornamental stripe has assumed 'the form of a cross, and is much wider than formerly. Some of 'the Roman Clergy in this country, aware of the difference, and 'perceiving that the modern vestment stamps them at once as 'foreign agents, are resuming the old English one. It may be 'worth while to add, that costly materials are by no means 'essential to the structure of the *Vestment*, and that white moleskin, 'with a stripe of black, purple, or crimson, would have been quite 'orthodox amongst our forefathers; as also that the strict and 'technical rules in regard to colour were not introduced long 'before the Reformation, and did not everywhere prevail even 'then, if we may judge by the colours found in the suppressed convents.'—*Vol. xvii. April 1840. p. 374.*

COLOUR.—

In the Church of England the only colours employed in Ecclesiastical Vestments are *Black*, and *White*. The colours of the

Hoods are academical distinctions, and may mostly be adopted by laymen as well as Clergymen. In the Romish Church, however, *five different colours* are used; and appropriated to distinct seasons of the Ecclesiastical year, and to certain appointed Holy-days. These may be learned from the opinions annexed; and it will be found that their *Altar-Cloths* follow the same rule. (See also *pages 581, 585, 777, 778. supra.*) With us, however, this diversity and change have not the sanction of authority, nor the consent of custom.

The Rev. R. HART observes:—‘In process of time, this primitive simplicity (in dress) was laid aside; the most costly substances (silk and velvet, jewels and gold) were lavishly employed in ornamenting the dresses of the priesthood, and all the colours of the rainbow were brought into requisition. *White* or *blue* vestments were worn on the festivals of confessors, virgins, or angels: and also from the Vigil of Christmas-day till the octaves of the Epiphany inclusive. *Red* or *purple* were used on the solemnities of Apostles, Evangelists, and Martyrs, and also from the Vigils of Pentecost till Trinity Sunday. *Violet* was the colour appropriated to Good-Friday, days of Public Humiliation, and from Advent Sunday till the Eve of the Nativity. *Black* vestments were also sometimes worn on Good-Friday, or other solemn Fast days, at Rogation processions, and masses for the dead. Finally, *green* or *yellow* were used on ordinary Sundays, or other days.’ (*p. 254.*)—*Eccl. Records.*

The Rev. J. E. RIDDLE remarks:—‘The colour which was originally used, and has for the most part prevailed, in Ecclesiastical Vestments, is *white*. (GREGOR. NAZ. *Somm. Athan.*; CHRYSOST. *Hom.* 82. (al. 83.), in *Matt.*; *Hom.* 37. *de Fil. Prod.*; SOZOM. *Hist. Eccl.* l. viii. c. 21; HIERON. *Ep. ad Præsid.*; *Ep.* 3. *ad Heliod.*; *Contr. Pelag.* l. 1.). It appears that at Constantinople, in the 4th century, the Catholic Bishops and superior Clergy wore *black*, and the Novatians *white*; but it is likely that this relates to the dress of private life; the Novatians having introduced the novel custom of wearing *white* on ordinary occasions, while the Catholics adhered to the old practice of wearing *black*. (SOCRAT. *Hist. Eccl.* vi. 20.). Mention is made of *red*, *blue*, and *green*, as having been used in Clerical vestments or insignia as early as the 7th, and 8th centuries. No colour appears to have been prescribed by a general law of the Church until the 12th century.’ (*p. 353.*)—*Manual of Christian Antiq.*

MR. A. J. STEPHENS, (*Barrister-at-law*), after quoting the above remarks of Mr. Riddle, adds:—‘Although the Prayer Book of 1549 had no *Rubric* appointing the colour, yet the Church before the Reformation had a difference of colours for the various seasons in the Copes, and Albes, viz: *white* for most of the great festivals, *violet* for Lent and fasts, *red*, for the festivals of martyrs, *black* for occasions of deep mourning, and *green* and other colours for ordinary seasons. As an antiquarian fact,

'it is curious that our Common Law Judges still retain in their robes not only the Clerical shape (the Hood, &c. are all Ecclesiastical, or rather monastic), but some of the colours: *red*, *black*, and *violet*—worn, it is supposed formerly, at the proper seasons, but now fixed according to the terms or festivals. Fortescue (*de Laudibus*) speaks of *green* as being a favourite colour of the Judges in his time. In the Gentleman's Magazine for October 1768, there is a curious account given of the regulations for their Robes made by the Judges in 1635.' (p. 370.)—*Book of Common Prayer*. E. H. S.

In a Tract "A FEW WORDS TO CHURCH-BUILDERS," we read with respect to the colours of Altar-Cloths, with which the Vestments usually coincided, the following remarks in a Note:— 'The *ordinary green* (Altar-Cloth) was for common week-days, between the Octave of the Epiphany and Sexagesima, and between Trinity and Advent Sundays. The *superior green* one on the Sundays during the same period.—*White*: the Purification; the Annunciation; the Conversion of St. Paul; Christmas-day, till the Octave of the Epiphany, both inclusive (except the intervening festivals of Martyrs); the Nativity of S. John the Baptist; from Easter-day till the Octave of the Ascension, both inclusive (except as before, and on the Rogation days); Michaelmas-day; the Feasts of S. Luke, and S. John; the Anniversary of the Dedication of the Church, *whenever it happened*.—*Violet* or *Black*: all Advent; all Lent (except Saints' Days); Ember-days, and Rogation days.—*Red*: the feast of any martyr.—It is not uncatholick to use *red* from Pentecost to Trinity; nor *black* on the vigil of a Saint's day; though this is not necessary. On All Saints', and the Holy Innocents, either *red* or *white* is used.' (p. 27.)—*Pub. by the CAMBRIDGE CAMDEN SOCIETY*.

We will now pass to the opinions of Romanist writers; beginning, however, with *Lewis's* translation of the Rubric of the Roman Missal, the *original Latin* of which we have quoted from *Gavantus's Thesaurus* at p. 778, (*supra*.)

'The drapery of the Altar, the Celebrant, and the Ministers, ought to be of the colour suitable to the office, and Mass of the day, according to the usage of the Roman Church, which uses 5 colours, *white*, *red*, *green*, *violet*, and *black*. The *White* colour is used from the vespers of the vigil of the Nativity of our Lord, to the octave of the Epiphany inclusive, excepting on feasts of martyrs which fall within it. The fifth holiday in Cœna Dom. and on holy Sabbath in the office of the Mass, and from that day to the Sabbath in vigil of Pentecost at None in the office of the Time, except in the Mass of the Litanies and Rogations. In the feast of the most holy Trinity. In the feast of Corpus Christi. In the feast of the Transfiguration of the Lord. In the feast of the name of Jesus. In feasts of the Blessed Virgin Mary; also, in the benediction of the Candles, and of the procession which takes place in the feast of Purification. In the feast of Angels. In the nativity of St. John the Baptist. In principal feast of S. John the Evangelist, which is celebrated within the octave of the

'nativity of the Lord. In the feasts of the chairs of St. Peter.
 'In feast of St Peter in chains. In conversion of St. Paul. In
 'feast of the sacred Stigma of St. Francis. In feast of the Pontiff's
 'Confessors, but not in feasts of Pontiffs and Doctors. In feasts
 'of holy Virgins and Martyrs, and of those neither Virgins nor
 'martyrs. In Dedication and Consecration of a Church or Altar,
 'and in the Consecration of the chief Pontiff, and in the anniversary
 'of the creation and coronation of the same, and of the election
 'and consecration of the Bishop. Also through the octaves of the
 'foresaid feasts which have octaves, when Mass is said in the
 'octave, and on Sundays occurring within them, when in them the
 'office of Sunday falls, except on those Sundays in which the
 'violet colour is due. In votive masses of the aforesaid feasts at the
 'time they are said, and in the mass for a bridegroom and bride.—
 'The *Red* colour is used from vigil of Pentecost in mass to the
 'following Sabbath, the None being finished and Mass. In feasts
 'of the Holy Cross. In the beheading of St. John the Baptist.
 'In the birth-days of the Apostles Peter and Paul, and in the
 'feasts of the other Apostles, (excepting the principal feast of
 'St John the Evangelist after the Nativity, and feast of the
 'Conversion of St. Paul, and chairs of St. Peter, and of his chains.)
 'In feast of St. John before the Latin gate. In commemoration of
 'St. Paul the Apostle. In feasts of the martyrs, excepting the
 'feasts of the Holy Innocents, when it does not fall on a Sunday;
 'but if it should fall on a Sunday the *red* is used, indeed,
 'on the octave of it *red* is always used, on whatever day
 'it occurs. In the feasts of the holy Virgin Martyrs, and
 'Martyrs not Virgins. Also through the octaves of the foresaid
 'feasts, which have octaves, when the octave falls, and on
 'Sundays occurring within these octaves, in like manner, as has
 'been said above of the *white* colour. Also in the votive masses of
 'the above mentioned feasts, and in the mass for choosing the
 'Chief Pontiff.—The *Green* colour is used from the octave of
 'Epiphany to Septuagesima, and from the octave of Pentecost to
 'Advent inclusive; in the office for the Time, excepting Trinity
 'Sunday as above, and Sundays excepted occurring within the
 'octave, in which the colour of the octave is observed, excepting also
 'vigils, and Four Seasons as below.—The *Violet* colour is used from
 'the first Sunday in Advent in first vespers to the mass of the
 'vigil of the Nativity of the Lord inclusive, and from Septuagesima
 'to holy Sabbath before mass inclusive, in the office of the Time,
 'excepting the fifth holiday in Cœna Domini, in which *white* is used,
 'and the sixth feria of Parasceue, (prepar.), in which *black* is used,
 'as below; and in benediction of the wax on holy Sabbath, in
 'which the Deacon, saying the Preface of the day, uses *white* alone,
 'but that finished, *violet* as before. Also, in vigils of Pentecost
 'before mass, from the first prophecy to the benediction of the
 'Font inclusive. In the Four Seasons, and vigils where fasting
 'is required, excepting vigils and four seasons of Pentecost. In
 'the mass of Litanies in the day of the holy Gospel of Mark and
 'Rogations, and in processions which fall in these days. In the
 'feast of the most holy Innocents, when it shall not happen on a
 'Sunday. In benediction of Candles on the day of Purification of
 'the blessed Mary, and in the benediction of the Ashes and Palms,
 'and on Palm Sunday itself, and generally in all the processions of

the same, excepting processions of the most holy Sacrament which happen on solemn days, or in giving of thanks. In masses of the passion of our Lord, for any necessity, for sins, to ask grace for dying well, to take away schism, against pagans, in time of war, for peace, for avoiding mortality, for going a journey, and for the infirm.—The *Black* colour is used on the sixth holiday in Parasceue, (prepar.), and in all offices and masses for the dead.—In a *Note* occurs the following remark:—‘According to the modern discipline of the Roman Church, *white* is the ordinary colour of the dress of his Holiness, but his cloak, his shoes, and hat, are *red*; *scarlet* is the colour of the Cardinal’s robes; *green* is the distinctive colour of Bishops; *purple* of Prelates; *black* of Priests. These are the *five* Ecclesiastical colours used in Church Vestments. (BAGG’S *Account of the Papal Church*).—*The Bible, the Missal, and the Breviary*. Vol. ii. p. 333.

DR. ROCK, speaking of the *colours* of the Vestments says:—‘In her Vestments the Church employs *five different colours*.—On the feasts of our Lord, of the blessed Virgin Mary, of the angels, and of those amongst the Saints who were not martyrs, she makes use of *white*; not only to signify the stainless purity of the Lamb, and of his Virgin Mother, but to figure that “great multitude which no man could number, of all nations, and tribes, and peoples, and tongues, standing before the throne, and in sight of the Lamb, clothed with *white robes*.” (Rev. vii. 9).—On the feasts of Pentecost, of the Invention and Exaltation of the Cross, of the Apostles and Martyrs, she employs *red*, to typify those fiery tongues that rested on the heads of the Apostles, when the Holy Ghost descended visibly among them; and in reference to the effusion of blood by Christ and his faithful followers.—On the greatest part of the Sundays the Vestments are *green*.—*Purple* is the colour assigned for the penitential times of Advent, and of Lent, for the Ember-days, and for the several vigils throughout the year;—whilst *black* is reserved for the office of Good Friday, and for masses of the dead.’ (p. 455).—*Hierurgia*.

MR. A. W. PUGIN says:—‘*Black* is the colour ordered by the Church on *Good Friday*, and in the *Office for the Dead*. *Black* Vestments were not, however, commonly used for the latter purpose in antiquity..... The celebrant at a Funeral is often represented in a *coloured Cope*..... GEORGIUS *de colore nigro*; writes:—“*Black* is the 3rd of the four sacred or Canonical colours, and is used by the Roman Church (and formerly by the Eastern too) on Penitential days. There are many shades of *Black*, expressed in Latin by the words *ater*, *niger*, *fuscus*, *grisius*: *Ater* being the deepest black, and *Grisius* the lightest, inclining to a grey. *Fuscus* is the word for black often used by Ecclesiastical writers.”. . . ALCUIN states, that on *Good Friday*, according to the use of the Roman Church, the Archdeacon and Deacons wear *black Chasubles* in the Church... *Brown* (color castaneus), which may be reckoned here as a shade of black, is found in some ancient delineations of *Chasubles*. (p. 40).—On what days the Roman Church uses *black*, see an Italian Tract by GEORGIUS.’ (p. 41).—(*Glossary of Eccl. Ornament and Costume*).—‘*Blue* is not now considered one of the *five* Canonical colours for Vestments; but *blue Copes* and *Chasubles*

‘were formerly very frequently made...*Blue Vestments* are still used in ‘parts of Spain and Italy on Festivals of the Blessed Virgin. *Ceilings* ‘of Churches were generally painted *blue*, and powdered with stars, to ‘represent the canopy of heaven over the faithful. These *Stars* ‘were often made in lead, gilt, and fastened to the panels of the ‘roof..... The *Violet* or *blue* colour was anciently thought so ‘nearly allied to the colour *black*, that the Roman Church ‘used them indiscriminately for one and the same, in days of ‘mourning and fasting. The ancients were fond of *dark purple*, ‘which they called *purpura nigra*, or *violacea*. At Funerals they ‘wore *black*, or nearly *black*. The ancients also used a *bright purple* ‘(*color amethystinus*),... This colour was called *cæruleus*, *blue*, and ‘*puniceus*, *bright purple*; and was used by the Church on days of a ‘penitential character.... There are some examples in mosaics at ‘Rome of *Chasubles* of this *violet* colour.... In later writers ‘*lividus* is often used for *blue*. We read also of *color Indicus*, which ‘Du CANGE says, is *blue* mixed with *purple*, or *indigo blue*. ‘Concerning the days on which the Roman Church formerly used, ‘and now uses, *Black* and *Purple Vestments*, refer to INNOCENT III., ‘Durandus, and the Ordo Romanus of Card. Cajetan. (GEORGIUS V. I. ‘p. 412.). (*ibid.* p. 41.)—*Green*, ‘*Color viridis*,’ used in the Church ‘on common Sundays and Ferias. *Green* is the fifth and last of the ‘Canonical colours. The *emerald* may be taken as the standard of ‘this colour, as used in Church ornament. In Latin it is often ‘called *prasinus*.... INNOCENT III. *de Myster. Missæ* observes:— ‘*Green Vestments* are to be used on ferial and ordinary days; ‘because *green* is a middle colour between *white* and *black*.” ‘DURANDUS, as usual, copies the remarks of INNOCENT III, ‘(GEORGIUS).’ (*ibid.* p. 138.)—*Red*.—GEORGIUS (l. 11. c. 10.) ‘says:—*Red* is the second of the Canonical colours. *Red* or *purple* ‘is of many kinds, and has many different names in Ecclesiastical ‘monuments. FERRARIUS distinguishes three sorts of *purple*: ‘(1) *crimson* (*coccineum*); (2) *amethyst colour* (*amethystinum*); ‘(3) *violet purple* (*conchyliatum*). The word *blatteus*, he says, is used ‘for *crimson*.... The writers of the middle ages, however, borrowing ‘from the Greek, call the colour *red*, *rhodinum*, *rose-colour* or ‘*crimson*; *rhodomelinum*, *orange red*; and *diarhodinum*, *deeper* ‘*crimson*.... numerous examples occur of *purple*, and *crimson Copes* ‘and *Chasubles*. The use of the colour *red* is most ancient in the ‘Church. INNOCENT III, says, that it is proper on the following ‘days:—“The Feasts of the Apostles; and of Martyrs; the Festivity ‘of the Holy Cross; Pentecost; All Saints; and the Feast of the ‘Holy Innocents. But at Rome *white* is used on All Saints, and ‘*violet* on Innocents’ Day. See Durandus, and the 14th Ordo ‘Romanus of Card. Cajetan.” ‘*Red* is used in France on the Feast ‘of Corpus Christi, and the same was formerly the custom in ‘England. *Red* was also used in England during Passion Week; ‘27 *red Albes* for Passion Week are mentioned in the Inventory of ‘the Abbey of Peterborough.’ (*ibid.* p. 178).—*WHITE* is the most ‘joyous of the Canonical colours.... *Gold* is reckoned as *white*. ‘GEORGIUS (says):—“The principal and most frequent colour used ‘in the Divine mysteries is *white*.”... S. JEROME often mentions ‘*white Garments* as the vestments of the Clergy. Nearly allied to, and ‘classed in the same category as the colour *Albus*, are the terms— ‘*lacteus niveus, candidus, aqueus, vitreus, marmoreus, argenteus, flavus, mellinus, palearis, pallidus, luteus, galbancus, buxeus, citreus,*

citrinus, diacitrinus, croceus, ruffus fulvus. All these occur in 'ancient vestments, and we refer them all to the head of *white*. (After giving numerous examples of gold, lemon, yellow, &c. Vestments, he adds:—), 'In the middle ages *white* was also called *asprus*, and *diasprus*....In accordance with the ancient custom of the Roman Church, INNOCENT III writes, that "the colour *white* is to be used on Festivals of Confessors, and of Virgins; on the Feast of the Purification, as an emblem of the virginal purity of the Mother of God; on Maunday Thursday, because of the consecration of the Holy Chrism; at Easter, on account of the Angels, the Witnesses and Heralds of the Resurrection; on Ascension Day, to signify the bright cloud; for the Consecration of a Bishop; and at the Dedication of a Church." DURANDUS has the same. The colour *white* is used at the present day on all Feasts of our Lady, in addition to the days above specified....CATALANI (says)—"The colour *white* is without a doubt the principal convenient colour in the administration of the Eucharist, so all, who have written concerning the Eucharist, assert."... And ST. CHARLES speaking of giving Communion out of time of Mass, says:—"Let the Priest use a *Surplice*, and *white Stole*, or where the Ambrosian rite prevails, a *red* one." This is illustrated by what GAVANTUS says of the nature of the colour *White*: viz. that it denotes Glory, Joy, and Innocence.' (p. 215).—*Glossary of Eccl. Ornament and Costume.*

The COPE [pp. 941—950].—

In the "BRITISH MAGAZINE," the *Cope* is described as:—"A sort of cloak, not gathered into a collar, but cut so as, when spread out on the ground, to form one flat even piece. In this state it would not be of greater extent than three-fourths of a semicircle, and frequently not so much; but it was somewhat cut away in the centre of the circle, so as to fit on the back of the neck. When put on, it was open in front, not coming close together by an interval of six or eight inches, and fastened across the chest by a broad strap. It had an ornamental border, reaching without break or change from the bottom in front up one edge, round behind the neck, and down the other edge; and the strap which fastened it was ornamented in the same or a more costly style. It was made of any material, from cloth of gold to fustian, and of any colour, from black to white; and it might be plain or ornamented over its whole surface, according to the fancy of the maker. In its most ancient form it no doubt had a Cape, and in all probability a collar; but the latter has been sunk in the border, and the former, was in course of time omitted, and its place supplied by a representation of the border or edge of it on the *Cope* itself.' (p. 369.)....." It is difficult to state upon what occasions the *Cope* was anciently worn in England, because the custom varied in different places. It does not appear to have been worn for ordinary occasions, nor where there was only one Clergyman; and from the expression, "a *Cope* in Choir" in Abp. Winchelsey's order as to the Habits used in Parish Churches, as well as from other circumstances it appears most probable that it was not made use of unless the Service was performed chorally. It consequently could not be

'used at Christenings, but might be at Funerals, and indeed
'always was so when they were attended by a number of Ecclesi-
'asties; and that either by the Officiating Priest, or by others. On
'that occasion it was worn over the Surplice, and so it probably
'was in every Service but those of the Altar. There, however, it
'was rarely adopted, especially by the celebrant; the Chasuble
'being the peculiar Vestment appropriated to that Sacrament. And
'yet it did take its place even there upon high occasions, when the
'Service was chanted by the Choir. It was capable of being worn,
'not only by the Priest, but by all in holy orders,—that is, above
'the rank of Sub-deacon. It is indeed sometimes denied that any,
'below the Priesthood were permitted to assume it.....Our rules,
'however, (except in the case of Bishops), restrict the use of the
'Cope to the Officiating Priest, in the holy Communion, without
'giving particular directions as to the occasions upon which it is
'to be worn instead of the Vestment, excepting in regard to
'Cathedral and Collegiate Churches, respecting which the 24th
'Canon ordains that the principal Minister shall wear a Cope in
'the ministration of the Holy Communion. It may, indeed, at
'first sight appear from that Canon that the assisting Clergy, who
'read the Gospel and Epistle, are required to wear *Copes*; but the
'expression "with Gospeller and Epistoler agreeably," may only
'mean that the Habits of these two should *correspond* with the
'Cope—i. e. be of the same colour, &c., which would admit of their
'wearing Tunics. And as the Rubric of the First Book of
'Edward VI. has been ratified by full public authority since the
'enactment of the Canons, we are now bound by it in preference
'to the Canons; so that wherever they clash, they must give way
'to it; and wherever any interpretation of them is more agreeable
'to that Rubric than another, it must be preferred. It would there-
'fore appear that the Cope is appointed to be used in Cathedral
'and Collegiate Churches instead of the Vestment. In other
'places there is, as I have said, no rule laid down for its use; but
'the Clergy are left to their own discretion whether to wear it on
'the Vestment on the day, and at the time appointed for the
'Communion. But analogy and ancient usage would lead to the
'opinion that the Cope should be reserved for those places where
'Choral Service is performed, or at least for occasions of ceremony,
'and concourse of the Clergy, and the greater festivals.' (p. 379.)—
Vol. xvii. April 1840.

The DALMATIC [pp. 951—958].—

In the 'BRITISH MAGAZINE' we read:—'The *Dalmatic* was a
'garment more nearly resembling a modern shirt than any thing else
'that I can specify. In this part of Europe... it was scarcely
'longer; at Venice, it reached to the ground. It differed, however,
'from the shirt, in being wide at the neck, in being quite plain,
'without any fulness, and in either having no sleeves, or merely a
'wing on each shoulder, or very short sleeves, reaching only half-
'way to the elbow. The other distinguishing mark of it, and point
'of resemblance to the shirt, is, that it was open at the sides towards
'the bottom. Indeed, in some cases it was not sewn together at all
'at the sides, but only held together at one point by some orna-
'mental fastening. But if it agreed with the shirt in *form*, it

'altogether differed from it in material, and most commonly in colour, being in these respects like the Copes and Vestments. It is not retained in the Church of England.'—*Vol. xvii. April 1840. p. 376.*

EMBLEMS :—

In describing the Ecclesiastical Vestments an occasional allusion has been made to the decorations employed in the Dresses of the Roman Catholic Clergy, and among them *Emblems* form a very conspicuous feature; they are thus described by *Pugin* :—'For the Pope, a triple cross and cross keys; an Archbishop, a Crozier; a Bishop, a Pastoral Staff; an Emperor, a sword and orb, with a cross; a King, one or two sceptres, and sometimes a sword; an Abbot, a Pastoral Staff, and a book; a Pilgrim, a Staff and a Shield; a Monk, a book; a Hermit, a book and rosary and staff; Priest, a Chalice with the blessed Sacrament; Deacon, the Book of the Holy Gospels; Subdeacon, Chalice and Crewetts; Acolyths, a Candle; Lectors and Exorcists, books; Ostiarii, a key; Knights, a sword; all Ecclesiasties who have written, with books in their hands.' (*p. 149.*)—*Glossary.* 'APOSTLES.—*Peter*, a gold and silver key, also a book; frequently represented with the tonsure. *Paul*, a sword and a book; *Andrew*, a cross saltire; *James the Great*, a sword and book, also a pilgrim's staff and shell; *John*, Chalice with a small dragon, a cauldron, also an eagle; *Philip*, a spear, also a cross; *Bartholomew*, a flaying knife, and skin on his arm; *Matthew*, a spear, also a carpenter's square; *Thomas*, a dart; *James the Less*, a club; *Matthias*, an axe; *Simon*, a saw; *Jude*, a halbert.' (*p. 115.*)—*Glossary, &c.*

The MANIPLE [*pp.* 974—980.] —

In the BRITISH MAGAZINE it is stated:—'The *Maniple*, *Fanon* or *Favon*, was originally nothing but a napkin, thrown over the left arm, to be used in wiping dry the hands of the Priest, the Chalice, and the Flagon. It was therefore worn by all the Ministers of the Altar—that is, by the Priest, Deacon, and Subdeacon: but in process of time it became an ornament, and followed the Stole in colour and materials. A napkin is sometimes used in the Church of England to wipe the edge of the Chalice after each person who partakes of the wine.'—*Vol. xvii. April 1840. (p. 376.)*

GLOVES :—

The use of *Gloves* is not prescribed in any Rubric or Canon of the Church of England; indeed, it has been thought more consistent with the Ministerial function not to wear *Gloves* in any of the Divine Offices. The rule is, however, different in the Romish Church, as the following remarks will shew.

MR. A. W. PUGIN says:—‘The *Gloves* worn by Bishops, and others, were usually made of silk, and richly embroidered; these are to be seen on many ancient sepulchral effigies of Ecclesiastics; and those which were actually used by the venerable Wykeham, of red silk, embroidered with the Holy Name in gold, are still preserved at *New College*, Oxford. CATALANI (says):—*Gloves* (*Chirothecæ*) anciently, were not only used by Bishops, but likewise by Priests. It is difficult to say what was the material of the *Gloves* worn by Bishops. BRUNO, *bp. of Segni*, says that they were made of linen.....BZOVIUS says, that the gloves with which BONIFACE VIII. was buried, were of white silk, worked beautifully with the needle, and ornamented with a rich border studded with pearls. DURANDUS quotes writers to prove that in the 13th century, the *Chirothecæ* were only white...S. CHARLES BORROMEIO says,...they should be woven throughout, and adorned with a golden circle on the outside...GEORGIUS (says), at what period it became the custom for the colour of the *Gloves* to be changed according to the colour of the Vestments, and other Pontifical ornaments, is not known. They were sometimes called *Manicæ*, which are properly *Sleeves*, and sometimes *Wanti* (gants) in Ecclesiastical writings...*Gloves* may be worn with propriety by all in Ecclesiastical functions, who carry staves, canopies, reliquaries, candlesticks, &c.’ (p. 136.)—*Glossary of Eccl. Ornament and Costume*.

RING.

A *Ring* was long considered a part of the insignia of Bishops; and was given to them on their Consecration. Investiture with the Ring and Staff frequently became a matter of contention between the spiritual and temporal power, as history testifies: and the *Ring* is still one of the recognized insignia of the Romish hierarchy.

DEAN COMBER, explaining the figurative sense implied in the giving of a *Ring* in Marriage, remarks:—‘The *Ring* being anciently the *Seal* by which all orders were signed, and all choice things secured, the delivery of this was a sign that the party to whom it was given was admitted into “the nearest friendship and the highest trust,” so as to be invested with our authority, and allowed to manage our treasure, and other concerns, (*Gen. xli. 42.*), and hence it came to be a token of love (*Luke xv. 22.*)—*Companion to the Temple*.

DR. HOOK, speaking of the *Ring* in *Investitures*, says:—‘It was worn on different fingers, most frequently on the middle finger of the right hand; and was a sign of the bridegroom’s espousal of the Church in her representative, the Bishop.’—*Church Dict.* 6th Edit.

MR. A. W. PUGIN writes:—‘*Rings* were worn by Bishops and Abbots from a very early period, and were one of the instruments of their investiture. They were usually made of pure gold, large and massy, with a jewel set in the midst, and frequently enriched with sacred devices and inscriptions.’ (p. 182.)—*Glossary of Eccl. Ornament and Costume*.

SANDALS:—

Sandals form no part of the costume of the Church of England; and may therefore be passed over with the explanation following:—

MR. A. W. PUGIN says:—‘*Sandals*’ are a covering for the feet, ‘put on by a Bishop vesting for Mass, immediately after the ‘Buskins. *Sandals* were anciently worn by Priests, Deacons, and ‘Sub-deacons, as well as Bishops. These were often of costly ‘materials, richly embroidered with various devices, and even ‘enriched with precious stones. DURANTUS (*De Ritibus*) says:— ‘*Sandal* is the name of the shoe worn in the house by the ancient ‘Romans. The *Sandals* cover part of the shoe, and leave part ‘open.”... GEORGIUS (says):—“*Sandals* are a kind of shoe used by ‘the Bishop when he celebrates Pontifically, and known from the ‘earliest times. ALCUIN speaks of the *Sandal* as having a solid sole, ‘but open above. AMALARIUS speaks of a difference in shape ‘between the *Sandal* of a Bishop, and of a Priest, shewing that in the ‘9th century Priests wore *Sandals* in saying Mass. SICARDUS, *bp.* ‘of *Cremona*, describes the *Sandal* as white inside, and black ‘or red outside, adorned with jewels, having two or four straps to ‘bind to the foot. He says that Bishops wear the *Sandal* with a ‘greater number of straps, having to visit much abroad, as also ‘their Deacons who accompany them: but that PRIESTS have ‘fewer, their office being to offer Sacrifice, and remain at home. ‘The DEACON having to accompany the BISHOP, wore a similar ‘*Sandal*; but the SUB-DEACON, different again. Buskins (*Caligæ*) ‘and *Sandals* (*Sandalia*) are often confounded. ...The *Sandals* of the ‘Pope had, from very early times, the sign of the Cross upon them. ‘In an ancient Mosaic, representing St Felix, the toes of the ‘*Sandals* have a *white cross* on them. Some others have a small ‘*black cross*... The colour of the *Sandals* in Mosaics is sometimes red, ‘sometimes *red* and *purple*, sometimes *white* with a red cross. ‘The Pope does not put on *Sandals*, but common Shoes and no ‘Gloves, on Good Friday; and the same in Masses for the Dead. ‘The ‘*Ceremoniale Episcoporum*’ directs the same for Bishops.’ (p. 184).—*Glossary of Eccl. Ornament and Costume*.

III. THE PREACHING DRESS.

Whether the PREACHING DRESS is rubrically the *Surplice* or the *Gown* has not once alone produced serious disputation in the Church: and the question still remains historically and logically undetermined. The great hinge upon which the controversy turns is whether the “*Sermon*” is, or is not, a part of the Communion Service: *if it is*, then the *Surplice*, as the modern representative of the Communion Vestments, ought to be continued during the delivery of the Sermon: *if it is not*, then the *Gown* is the proper

garb. There is yet another argument, which, however, helps us but little in coming to a satisfactory conclusion; and that is, that in ancient times the Preacher was usually a distinct person from the Officiating Priest, who in those days was not sufficiently skilled in literature and learning to frame a 'Discourse'; and that this Preacher, generally some itinerant Monk, always mounted the Pulpit in his *Gown*, the *Surplice* not appertaining to him, by reason of his not ministering in the Divine Offices. From this usage arose eventually, when the Clergy became better informed, the custom of the Officiating Priest assuming the *Gown* when performing the function of the Preacher; and the *Surplice* grew into an exception: but the exception sometimes extended to a whole diocese, as the records of Durham will testify. Thus did the matter continue till recent times, when the subject was re-awakened by the revival of the *Surplice* in the Pulpit in places where it had not been before seen as the dress of the Preacher. A violent controversy naturally followed, but it seems to have tacitly expended itself: and the practice now admitted is, conformity to the usage of the place, whether that usage be the *Surplice*, or the *Gown*. The opinions cited below will clearly evince, that no precise rule can be gathered from our authorities as having directed the past age, nor can any be found prescribed to regulate the present period.

L'ESTRANGE, says, when 'referring to the Injunction directing the ringing of a Bell during the saying of the Litany, — 'In reference to the Sermon only it was rung, called therefore the '*Sermon Bell*,' so that, when there was to be no Sermon, the Bell was not rung: 'and Sermons were rare, very rare in those days, in some places but once a quarter, and perhaps not then, had not authority strictly enjoined them.' After describing the course of the Service, the Author adds:—'You hear the third bell ringing, and in this space the Reader ceaseth, and at the end of the bell ringing, the Preacher will come.'—(*Alliance of Div. Off.* p. 162, 163.). This last passage evidently declares the Preacher to be distinct from the Officiating Minister.

BISHOP COSINS, (*ob.* 1671), in his comment on the Rubric which refers to the Sermon, states:—'This is our difference from the Mass-Book, where there is no Sermon there appointed: for they com-

'monly have their Sermons in the Afternoon. But the Church of England hath restored the Sermon into the due place of it, after the reading of the Epistle and Gospel, which in the ancient Church was the subject of the Sermon which followed.' *Appendix to NICHOLL'S Com. Pr.* p. 40.

ARCHDEACON SHARP, when speaking of the 58th Canon, refers to 'a remarkable instance of the prevalence of custom, ... also of peculiar consideration to us of this Diocese (*Durham*); in which alone it is to be met with. It is the "constant use of the *Surplice* by all preachers in their Pulpits." And it is said to have taken rise from "an opinion of Bp. Cosins, that as *Surplices* were to be worn "at all times of the ministration," and *preaching* was properly "the ministration of the word of God," therefore *Surplices* were to be worn in the *Pulpit* as well as in the Desk, or on other occasions of the ministry. One cannot speak otherwise than with reverence and due respect to the authority of so great a ritualist as Bishop Cosius was. For it is manifest there is nothing in our Rubrics that doth directly authorize this usage, or in our Canons that doth countenance it: nay there is something in both which would discourage, if not forbid, such a practice. The Canons limit the use of the *Surplice* to the "Public Prayers," and "ministering the Sacraments and other Rites of the Church;" so doth our Rubric concerning habits, if it be strictly interpreted of King Edward's order in the second year of his reign; for there the *Surplice* is only to be used at "Mattins, Evensong, in Baptizing and Burying in Parish Churches." And then there immediately follows this permission, that, "in all other places," every minister shall be at liberty to use any *Surplice* or no; and also a recommendation to such as are graduates, "that, when they *preach*, they should use such *Hoods* as pertained to their several degrees." Here then is sufficient warrant for using a *Hood without a Surplice*, as is done to this day at the Universities, but no appearance of authority for the use of *Surplices in the pulpit*. If it be said that a custom has prevailed over the Kingdom, for Bishops to wear their Habits of ministration wheusoevr they preach, whether they officiate in other respects or not, and that the inferior Clergy cannot follow a better example; it may be answered, that what the Bishops do in this respect is founded on ancient constitutions.....and it is the more proper they should continue the use of their public Habit, wheusoevr they preach, for the better distinction of their characters on that occasion from those of the inferior pastors; seeing there is no sufficient distinction preserved in their ordinary Habits. All then that I would observe upon this custom of *preaching in Surplices* is, that none of us are obliged to it; though at the same time I intend no censure of the practice. For it is certainly decent, and with us without exception, though it be no where authorized otherwise than by a prescription within this Diocese.' (p. 206).—*On the Rubric & Canons.* Charge A. D. 1746.

The late BISHOP MANT observes upon the Rubric, "*Then shall follow the Sermon*,"—"Neither at this, nor at any other time of the Service, should the Minister separate and absent himself from his Congregation. If his withdrawal were necessary, for the purpose of changing his dress, having changed it, he ought to return instantly. But the Church imposes on him no such

'necessity. She neither enjoins, nor sanctions, nor permits, nor recognizes, a change of dress; but sends him straight, not to the Vestry, but to the Pulpit. *Nor does she know any thing of a black gown* for her Officiating Ministers. To some minds indeed any change of dress is an innovation, savouring of Rome: the particular change, of Geneva. At all events, neither the one, nor the other, is acknowledged by the Anglican Church. Her prescript dress is the same for all their ministrations.' (p. 57.).—*Horæ Liturg.* The same Author remarks in his *Charge* of 1842, when speaking of the *Surplice*:—'In our public ministrations, at all times and in all places, not only in our consecrated Churches, but in any licensed temporary Place of Worship, the *Surplice* ought to be worn, as the dress of his profession and office, by the ministering Clergyman....(There is) a difficulty experienced in resuming the Service after the Sermon, by reason of the requisite change in the dresses, appropriated in practice respectively to the Pulpit, and the Communion Table. My solution of the difficulty is comprised in the following suggestions:—First, what is the obligation on a Clergyman to use a dress in the Pulpit different from that which he wears during his other ministrations? Secondly, does not the order for his dress, during his ministrations in general, include his ministration in the Pulpit? and thus would not the *Surplice* be properly worn at any time for the Sermon by the Parochial Clergy, as it is by those in Cathedral Churches and College Chapels? But, thirdly, at all events, where the circumstances of the case make that dress desirable, does there appear any impropriety in its use? If, indeed, it were at all times worn by the Preacher, it might tend to correct an impropriety, not to say an indecency, which is too apt to prevail in our Churches, by reason of the change which takes place before the Sermon: when the Preacher, attended perhaps by the other Clergy, if others be present, quits the Church for the Vestry-room after the Nicene Creed: thus, leaves his Congregation to carry on a part of the Service, admitting Psalmody to be such, without their Minister: an absolute anomaly, as I apprehend it, in Christian Worship, that the people should act without their Minister; deprives them of his superintendence during that exercise, and of his example in setting before them the becoming posture, and a solemn deportment in celebrating God's praises; and at length, after an absence of several minutes, during which he has been employing himself in any way but that of common worship with his people in God's house; returns at the close of the Psalm to the Congregation, and ascends the pulpit in the character of the Preacher. Now all this is, in my judgment, open to much animadversion. And the best mode of correcting it, appears to be for the minister to proceed, immediately after the Nicene Creed, to the pulpit, attired as he is—for the Church certainly gives no order, or sanction for the change of his attire—and so be prepared to take part with his people in the singing, if singing be at that time desirable, or, if not, to proceed at once with his Sermon. But, however this may be, it is evident and incontrovertible, that much awkwardness and inconvenience must be the result of detaining a Congregation after the Sermon, whilst the Minister leaves the Church, and retires to a perhaps distant Vestry-room, in order that he may again attire himself in the dress fitted for Prayer: for that he should proceed to the suc-

‘ceeding prayers in any other attire than the *Surplice*, is palpably opposed to the directions of the Church. The sole mode of obviating this difficulty appears to be for the Minister, in such cases at least, to *preach in his Surplice*.’—*Charge* 1842.

The BISHOP OF LONDON (*Dr. Blomfield*) writes:—‘With respect to the Habits proper to be worn by the Clergy, when ministering in Divine Service, no question is made, as far as the Prayers are concerned; but it is doubted, whether a Clergyman, when *preaching*, should wear a *Surplice* or a *Gown*. I apprehend, that for some time after the Reformation, when Sermons were preached only in the morning as part of the Communion Service, the Preacher always wore a *Surplice*,’ (In a *note*.—‘Or possibly an *Albe* or close-sleeved *Surplice*), ‘a custom which has been retained in Cathedral Churches and College Chapels. The Injunction at the end of King Edward’s first Service-Book requires the *Surplice* to be used in all Churches and Chapels in the saying or singing of Matins, and Evensong, Baptizing and Burying. And the present Rubric enacts, that all the Ornaments of Ministers, at all times of their ministration, be the same as they were by authority of Parliament in the second year of King Edward VI. The *Gown* was probably first worn in the Pulpit by the *Licensed Preachers*,* and by the Lecturers, who preached when no part of the Communion Service was read. In the King’s Injunctions of 1633, to the Archbishop, a direction is given, that “where a Lecture is set up in a market-town, it may be read by a company of grave and orthodox divines, and that they ever preach in such seemly Habits as belong to their degrees, and not in Cloaks.” When there is only one Officiating Clergyman, and the Prayer for the Church Militant is read, which must be read in a *Surplice*, it seems better that he should *Preach in the Surplice*, than quit the Church after the Sermon, for the purpose of changing his Habit. It would perhaps be most consonant with the intention of the Church, if the *Preacher wore a Surplice when preaching after the Morning Service*, and a *Gown when the Sermon is in the Evening*. Upon the whole, I am hardly prepared to give any positive direction on this point for this particular Diocese, although it is certainly desirable that uniformity of practice should prevail in the Church at large.’ (p. 53.).—*Charge*, A. D. 1842.

The BISHOP OF EXETER (*Dr. Phillpott*) gives an opinion on this question in his decision upon the Commission of Inquiry issued in October 1844, touching certain complaints made by the parishioners of *Helstone*, against some peculiar practices adopted by the *Rev. Walter Blunt*; among which was *wearing the Surplice in*

* In the *Appendix* to the ‘CHARGE’ is the following *Note*:—‘It was proposed in the Lower House of Convocation in 1562, “that the use of Copes and Surplices might be taken away, so that all ministers in their ministry use a grave, comely, and side-garment, as commonly they do in preaching;” i. e. I conceive, when Sermons were preached without the reading of the Common Prayer. STRYPE’S *Ann.* I. i. p. 501.’—*Charge*. p. 74.

the Pulpit. Upon this the Bishop thus argues: — ‘Probably it (the *Surplice*) would scarcely have been noticed, had he (Mr. Blunt) not at first preached in the *Gown*. As such a matter seems to have been regarded at first with no more attention than it merited, it is difficult to understand how it should have been swelled into importance afterwards; since the only reason given for its exciting attention at all existed in fullest force at first — that is, when he changed from the *Gown* to the *Surplice*. Mr. Blunt says, that he preached in the *Gown* only while he was acting under Mr. Boraston, and not since he was licensed as Curate. On this particular I have no difficulty in saying, that Mr. Blunt has been *right since he has preached in his Surplice*. The *SERMON* is part of the *Communion Service*, and whatever be the proper garb of the Minister in the one part of that Service, the same ought to be worn by him throughout. The Rubric and Canons recognize no difference whatever. The Rubric at the commencement of “The Order for Morning and Evening Prayer,” says: “That such Ornaments &c. . . . in the second year of the reign of King Edward VI;” in other words ‘a white *Albe* plain, with a *Vestment* or *Cope*.’ These were forbidden in King Edward the Sixth’s Second Book, which ordered that—“The Minister at the time of the Communion, and at all other times of his ministration, shall use neither *Albe*, *Vestment*, nor *Cope*, but being an Archbishop or Bishop he shall have and wear a *Rochet*; and being a Priest or Deacon, he shall have and wear a *Surplice* only.” This was a triumph of the party most opposed to the Church of Rome, and most anxious to carry reformation to the very farthest point. But their triumph was brief. Within a few months Queen Mary restored Popery; and when the accession of Queen Elizabeth brought back the Reformation, she, and the Convocation, and the Parliament, deliberately rejected the simpler direction of Edward’s Second Book, and revived the Ornaments of the First. This decision was followed again by the Crown, Convocation, and Parliament at the Restoration of Charles II, when the existing act of Uniformity established the Book of Common Prayer, with its Rubrics, in the form in which they now stand. From this statement it will be seen, that the *Surplice may be objected to with some reason*; but then it must be because the law requires “the *Albe*, and the *Vestment*, or the *Cope*.” Why have these been disused? Because the Parishioners—i.e. the Churchwardens, who represent the Parishioners—have neglected their duty to provide them; for such is the duty of the Parishioners by the plain and express Canon Law of England (*Gibs*. 200.). true, it would be a very costly duty, and for that reason, most probably, Churchwardens have neglected it, and Archdeacons have connived at the neglect. I have no wish that it should be otherwise. But, be this as it may, if the Churchwardens of Helstone shall perform this duty, at the charge of the Parish, providing an *Albe*, a *Vestment*, and a *Cope*, as they might in strictness be required to do, (*Gibs*. 201.) I shall enjoin the Minister, be he who he may, to use them. But until these ornaments are provided by the Parishioners, it is the duty of the Minister to use the garment actually provided by them for him, which is the *Surplice*. The Parishioners never provide a *Gown*, nor, if they did, would he have a right to wear it in any part of his ministrations. For the *Gown* is nowhere mentioned or

alluded to in any of the Rubrics. Neither is it included, as the Albe, the Cope, and *three Surplices* expressly are, among "the Furniture and Ornaments proper for Divine Service," to be provided by the Parishioners of every Parish. (*Gibs.*)... The Commissioners say that Mr. Hill told them at the time of the 'Inquiry,' that he should not object to the use of the *Surplice*, if it were "not the badge of a party." This, I am aware, is a very common cry. But I cannot forbear from saying, that if any of the Clergy deserve to be called a party, in an invidious sense of the phrase, they who agree in violating the law of the Church ought to be so designated, not they who observe it... There is one, and one way only, in which all appearance of party and division among the Clergy, in this respect, may be avoided. I mean by all of them complying with the easy requisition of the Church, that they wear one and the same garb *during the whole of the Communion Service, including the Sermon, which, I repeat, is only a part of that Service.* And the experience which I have had, not only at Helstone, but at several other places, of the great practical evils and scandals which have arisen, and are daily arising, from suffering the law of the Church in this instance to be set at naught, will make me earnestly call upon my Clergy throughout the Diocese to return to obedience to the law, by wearing throughout their ministration that dress which is provided for them, the *Surplice*, if the use of the other more costly garments be not (at it is not desired by any that it should be) revived among us." — (quoted in STEPHEN'S *Ecclesiastical Statutes*. p. 2049.) The BISHOP OF EXETER further observes in a *Pastoral Letter* to his Clergy dated Nov. 19, 1844: — "There is one "diversity," for the quieting and appeasing of which, I will now "take order".... I refer to the use of the *Surplice in preaching*, a matter so inconsiderable, that it could not, of itself, excite any strong feeling in any reasonable man. But the more unimportant it is in itself the more manifest is the necessity of stripping it of that fictitious importance which is given to it by its being made the symbol of disunion. This can be done only by requiring that there be no longer any "diversity," that all either use or disuse the *Surplice when they preach*. If there were no law, one way or other, there might be difficulty in deciding which to require. But the law, on due investigation, is clear, however complicated may be the enquiry which is necessary to ascertain it. That law, beyond all question which can now arise, requires that the *Surplice be always used in the Sermon, which is part of the Communion Service*; and as to all other times, whenever a Sermon is part of the ministration of the Parochial Clergy, there is so little reason for question, that I resolve the doubt by requiring (as it was required in the Diocese in which my own ministerial life was passed, the Diocese of Durham, and there by the order of one of its most distinguished prelates, and of our most eminent ritualists, Bp. Cosins), that the *Surplice be always used*." — (*ibid.* p. 2064.) Again, the BISHOP OF EXETER in answer to the BISHOP OF WORCESTER, who affirms that the *Sermon is not a part of the Communion Service* (see *infra*), thus remarks in a Letter to the Editor of the Collection of *Ecclesiastical Statutes*: — "The first point is whether the *Sermon* be "part of the Communion Service," or be, as the Bp. of Worcester considers it, "classed with "reading Briefs, Citations, Excommunications," &c. This is the

'sole ground, on which his lordship rests his judgment, that the *Surplice is not to be worn in preaching*. When I stated that the Sermon is "part of the Communion Service," it is plain that I did not consider it as belonging to the strictly "Sacramental Service," any more than the Decalogue, the Epistle and Gospel, the Nicene Creed, the Prayer for the Church Militant, &c., which are to be read whether there be a Communion or not. Now for the statement actually made by me, I have the authority, I believe, of all the Ritualists, who have ever dealt with the matter. Let one or two testimonies suffice.'—(Here are quoted the remarks of Bp. Cosins and L'Estrange, which have been already cited, and a confirmatory extract from the first Apology of *Justin Martyr* upon the character of the discourses then delivered: after which, the Bishop proceeds:—)'It may be well to add that most of the Homilies of the Fathers were on the Gospels of the day. In our own Church, since the Reformation, the Sermon has always been considered as part of the Communion Service. In the Rubric of 1549, it is said, "After the Creed ended, shall follow the Sermon, or Homily, wherein if the people be not exhorted to the worthy receiving of the holy Sacrament then shall the Curate give this exhortation to those that be minded to receive the same." Here, if the Sermon is not part of the Service, neither is the Exhortation. Lastly, there is a decisive proof, that at the Review of the Book of Common Prayer in 1662, the Sermon was distinctly considered as part of the Communion-Service. For at the Savoy Conference under the head, "The Order for the Administration of the Lord's Supper," Rubric. "After the Creed if there be no Sermon, shall follow one of the Homilies," the Non-conforming Ministers made this exception: "We desire that the preaching of the Word may be strictly enjoined, and not left so indifferent, at the Administration of the Sacrament." (CARDWELL'S Conf. 318.). So much for the Sermon being part of the Communion Service, on which the Bp. of Worcester tells us, that "the whole argument" for the use of the Surplice in preaching,' "turns."—(ibid. p. 2068.).

THE BISHOP OF WORCESTER (*Dr. Pepys*), in a charge to his Candidates for Ordination, December 1844, thus remarks upon the *Surplice*:—'With regard to the Habit which you ought to wear when instructing your people from the Pulpit. This is a question which I consider so utterly unimportant, that I have never hitherto thought it worth while to express my opinion on the subject. I have myself been present during the celebration of Divine Service, when the Officiating Clergyman has thought fit to preach in a *Surplice*, without thinking it necessary to notice such a deviation from the general custom; and though I certainly should have been better pleased if no such innovation had been attempted, still I considered the whole matter as much too insignificant to require my interference. What, however, is in itself insignificant, acquires importance when it is considered as the badge of a party, and when, on this account, it becomes a stumbling-block, and offence to others. On this ground I should be disposed to advise you to continue the practice, which has so long prevailed, of preaching in your *Academical Habit*, even though by so doing you deviated from the precise directions of the Rubric. For the sake of those, however, whose consciences are tender on this

'point, I have carefully considered the question, and I have
 'satisfied myself, and I hope that I may satisfy you, that it
 'never has been the custom since the Reformation for the Clergy
 'to preach in their Surplices. The whole argument upon this point,
 'turns upon the Sermon being a portion of the Communion Service.
 'If, therefore, we can show that the Sermon is not a part of
 'that Service, there will remain no longer the slightest ground
 'for an innovation which, though in itself indifferent, will be
 'sure to shock the prejudices, and excite the suspicion of your
 'Congregations.' (Here follows the 58th Canon, requiring the
 Minister saying the Public Prayers, or ministering the Sacraments,
 &c. to wear a decent and comely Surplice). 'Now, can it be said
 'that when we are preaching a Sermon, we are either saying
 'Public Prayers, or administering a Sacrament? That we are
 'not doing the former is self-evident, and I will proceed to show
 'that the Sermon, though introduced in the course of the
 'Communion Service, forms no part of the proper Sacramental
 'Service of the Lord's Supper. It is worthy of remark that in
 'the First Prayer Book of Edward VI. so little were the Ten
 'Commandments or the Sermon considered a part of the Sacra-
 'mental Service, that, after this portion of the Service had been
 'concluded, the following Rubric occurred: "That so many as
 'shall be partakers of the Holy Communion, shall tarry still in
 'the Quire, or in some convenient place nigh the quire, the
 'men on the one side, and the women on the other side. All
 'others (that mind not receive the Holy Communion) shall depart
 'out of the Quire except the Minister and Clerks." It is clear,
 'therefore, that at that time, so far from the Sermon forming
 'part of the Sacramental Service, a complete interruption occurred
 'after the Sermon, during which those who did not mind to receive
 'the Holy Communion, are directed to retire, and then the proper
 'Sacramental Service commences. This Rubric is indeed not
 'repeated in the Second Prayer Book of Edward VI. or in the
 'Prayer Book which we now use: but it is clear that the like
 'interruption of the Service was contemplated, for immediately
 'after the Nicene Creed the Curate is directed to declare unto
 'the people what Holidays, or Fasting-days are to be observed in the
 'week following; and all Briefs, Citations, and Excommunications,
 'are directed to be read; and can this be said to form part of the
 'Sacramental Service? "Then," the Rubric proceeds, "shall follow
 'the Sermon"; so that, you perceive that preaching a Sermon is
 'classed with reading Briefs, Citations, and Excommunications,
 'which, certainly, in the words of the 58th Canon, can form no part
 'either of Divine Service, or of administering the Sacraments, during
 'which Ministers are directed to wear a Surplice. The inference
 'which I have attempted to draw from the Rubric, is further
 'confirmed by the practice adopted at our two Universities. It
 'is well known that in no place is a regard for strict ritual
 'observance more observed than in our Universities; and yet
 'so little is the Sermon considered a part of the Sacramental
 'Service, that it is preached in a different place, and at a different
 'time from the College Chapels, where daily Service is read, and
 'the Sacraments are administered: and here I cannot but observe,
 'that if the Surplice had ever been worn, as the proper Habit
 'of a Preacher, it would have been adopted in our University
 'Pulpits; but here we know, that at the present time the Gown

'is always worn, and I believe I may venture to say, that no record exists of the *Surplice* having ever been used on such occasions, and the *Gown* substituted for it: but such a change could not have been effected in a place where old customs are so strictly adhered to, as in our Universities, without authority, and if effected by authority, some record of it would, unquestionably, exist at the present day. Again, so far was the Sermon from being considered as included in the reading of Public Prayers, or ministering the Sacraments, that we know it was frequently preached by some of our most eminent Reformers at St Paul's Cross, and it can hardly be supposed, that the *Surplice* was worn on such occasions. The true state of the case I take to be, that you are directed to use the *Surplice* only when reading Divine Service, or administering the Sacraments; you then appear in your proper character of Priest or Deacon, appointed to minister in holy things; but when you preach, you assume the character of a teacher, and as such your proper Habit (if, indeed, proper or improper are fit words for a matter so insignificant) is your *Academical Gown with a Hood*, denoting your degree at the University. I have thus attempted to prove that it is a mistaken notion to suppose that the *Surplice* is the proper dress for you to wear in the pulpit. If I have not convinced you, I think that you must all admit, that, under the circumstances which I have stated to you, it is at least a doubtful question, and in any doubtful question I feel sure that you would obey the Apostle's direction, which ought to have much more authority with you than anything which I can say, and "follow after the things which make for peace."—(*ibid.* p. 2065.).

The BISHOP OF MEATH writes:—'It has always been my opinion that the *Surplice* is the only prescribed dress for a Minister during the time of his ministration. The *Gown* was no such thing. The *Gown* was the dress of the Clergyman out of Church, and the origin of wearing the *Gown* in the Pulpit was this, that the Clergyman wished to intimate that when he wore the dress of the Church, he spoke the language of the Church, but when he threw it off and appeared in his common dress, he was to be considered as not speaking the language of the Church, but his own. Too much importance has been given to the question, but evil has resulted from the use of the *Gown* in cases in which there is only one Minister to perform the Service—by the omission of the post-Communion Service to avoid a second change of dress. I allow any Clergyman who consults me to choose his dress in the pulpit, recommending the *Surplice*, and stipulating that in case of his wishing to preach in his *Gown*, if he shall be alone, he will resume the *Surplice*, and complete the Service. In such a case I advise him to wear his *Gown* under his *Surplice*, so that the change may be made unobservedly and speedily.... In the Cathedrals in Ireland, *Surplices* are always used in Preaching. And I remember in the latter end of the last century *Surplices* were always worn in preaching except in Dublin Churches. It is not provided for any where in the Irish Canons that the *Surplice* or dress of the Clergy at the time of Divine Service shall be provided at the charge of the Parish—nor is any dress enumerated along with the various articles to be provided by the Churchwardens.'—Quoted by A. J. STEPHENS in the *Book of Com. Pr.* E. H. S. from a Letter dated January 9, 1849.

The REV. C. BENSON (*late Master of the Temple*), after quoting the opinions of the *Bps. of London*, and of *Exeter*, given above, draws this conclusion:—"It seems tolerably clear, therefore, that 'if the Sermon be a part of the Communion Service, and if the same garb ought to be worn by the Minister throughout, an *Albe*, with a *Cope* is the proper Vestment to *preach in*, and not the *Surplice* alone.' (p. 44.)....that is to say, provided it be true that the Sermon is a part of the Communion Service.' (p. 45.) '....On the one hand it is certain, that in the Morning the Sermon occurs during the course of the Communion Service. Hence, had we nothing else to guide us, it would seem natural, convenient, and almost necessary, that the proper garb of the Communion Service should be retained also in the Sermon. On the other hand, it is equally certain, that the Communion Service and the Sermon have different places assigned to them. The one is delivered in the Pulpit, which stands in the body of the Church, the other is read at the Sacramental Board in the Chancel. As, therefore, the Minister must interrupt the progress of the Service by moving from the Chancel to the Pulpit in order to preach, there is no absolute reason why he should not at that time also change his garment, as well as his position—either by substituting for the cumbrous and unmeaning *Cope* the more convenient *Gown*, as by laying aside his *Cope* and preaching in his *Albe* and *Surplice* alone. Nor do the Rubrics contain any positive determination, as to which of these two courses is most proper, by specifying in distinct terms, the habiliment in which the Sermon is to be preached.' (p. 46.).....After arguing with respect to the use of the *Cope*, the author once more refers to the two Rubrics in Edward's First Book, and thus introduces the second Rubric:—"The Rubric at the end of the Communion Service states the purpose for which the "Priest shall put on him a plain *Albe* with a *Cope*" to be thus—"to say all things at the Altar, (appointed to be said at the celebration of the Lord's Supper), until after the Offertory."....Hence it follows that the *Cope* is not to be used in *preaching*, because the Sermon is *not* delivered at the Altar; and if a *Cope* is not to be used in *preaching*, the Sermon is not a part of "that ministration" for which the *Cope* is the vesture appointed"—that is, the Sermon is not a part of the administration of the Holy Communion." We have now seen that neither is the Bp. of Exeter's assertion true, that "the Sermon is a part of the Communion Service," and must be preached in the proper garb of that Service, whatever it be; nor is the Bp. of London's decision correct, that "the Prayer for the Church Militant," an integral part of the Communion Service, "must be read in a *Surplice*." (p. 47.)....MR BENSON at last concludes:—"On the whole, the practice of those earlier days is doubtful, though it must be confessed that the balance of authority seems in favour of *preaching in a Surplice*. In later times, however, the balance has for a long series of years been in favour of the *Gown*; though different practices have prevailed in different Dioceses, and Districts. Here the *Surplice*, there the *Gown*, has been the Habit for the Sermon, but more generally and extensively the *Gown*; and this variety has subsisted without creating either scandal or dissension. Why then should not the practice; as it has long been established in each place, be allowed to continue unchanged? And why should not those who hereafter innovate,

'or have lately innovated, in any particular Parish, be counted 'worthy of blame, rather than those who resist, or have resisted 'the innovation? The laws of the Church affirm nothing positive 'with regard to preaching either in a *Cope*, or *Surplice*, or a *Gown*; 'custom varies; and greedy indeed must be the appetite of that man 'for uniformity, who cannot brook the want of it, in a matter of such 'perfect indifference. For it interferes not with anything essential 'to the unity or usefulness of the Church; neither with our form 'of Ecclesiastical polity, nor with a full acknowledgment of the 'truth as it is in Christ Jesus, nor with the due administration of 'the Sacraments, nor with righteousness of life.' (p. 49.)—*On the Rubrics and Canons.*

The REV. W. GOODE remarks upon the "*Dress for Preaching*:"—'Unfortunately, no specific directions, occur in the Rubric or 'Code of Canons now in force on this subject, and consequently 'great uncertainty has been felt as to what is the *legal Dress* for 'Preaching. My conclusion, from the various authorities that 'have come under my notice, is, that it was not intended by our 'Church at any time that *Surplices* should be *required* to be worn 'in preaching;—(here follows a *Note* in these words:—"I speak 'only of the *Surplice*, because it seems generally agreed that the 'use of the *Albe*, though prescribed by King Edward's First 'Prayer Book, was never revived in our Church after that Book 'had been superseded in 1552, notwithstanding the Rubric on 'Ornaments. According to that Rubric, however, as the Preacher 'is to wear the same dress in Preaching as in reading the Com- 'munion Service, the proper Vesture is the *Albe*."—) 'nor that 'those who had not previously put it on for those ministrations 'in which it was required, should ever put it on expressly for '*Preaching*; but nevertheless, that from the period of the Reforma- 'tion it has been the custom in many places for it to be worn in 'preaching by those who have been wearing it in the previous part 'of the Service in which the Sermon occurs; and this custom has 'at times been sanctioned by the authority of individual Bishops. I 'am speaking of course more particularly of Parochial Churches; 'but I believe that the same remark applies to the case of Cathedral 'Churches, *when* the Preacher is *not* one of the Clergy of the 'Cathedral. It must also, I think, be added, that from the want of 'any clear direction on the subject, it is one of those things that in 'case of dispute fall under the power of the Ordinary to determine '.... and this power has been exercised by various Bishops. It is 'much to be desired, however, that such a question should be 'set at rest by some definite direction of universal obligation.' (p. 39.)—*Aids to Ceremonial of the Church of England.* The same Author, in "*A Letter to a Lay Friend in Answer to Inquiries 'Respecting the present State of Things in the Church*" &c., observes:—"For my own part, to preach in a *Gown* or *Surplice* is 'a matter of indifference, though I must add my belief, that the '*Gown* has always been the *usual* dress in the Pulpit, and that 'any Bishop attempting to *enforce* the use of the *Surplice* there 'would find himself utterly unsupported by the law of the Church. 'But the attempt made to identify the *Surplice* with the 'doctrine of a *sacrificing Priesthood* has naturally and justly made 'the people jealous of any extension of its use.' (p. 5.)—*Pub. by Hatchard.*

ARCHDEACON HARRISON, after going through all the historical evidences he could meet with on this important question, thus concludes:—‘To sum up the evidence respecting the dress of the Preacher: it is remarkable, amidst all the discussions which the question of Vestments has raised in past times in the Church of England, how there is almost a total absence of authoritative direction on the subject. There is nothing in any *Rubric*, Order or *Canon*, positively to require the use of the *Surplice* or the *Gown*, or to forbid the use of either. And a diversity of practice in different Dioceses, such as, it appears, originated in an authority like that of Bishop Cosins in the Diocese of Durham, could hardly be regarded as involving any practical inconvenience when universally observed throughout a Diocese, and so unconnected with Theological party..... The only positive Rubrical direction on the subject... is... the recommendation in the Notes subjoined to King Edward’s First Book, to the effect simply, that it is seemly that Graduates, when they do preach, should use such Hoods as pertaineth to their several degrees.’ And as to the import of this direction, taken in connexion with the rest of the Rubric of which it forms part, and illustrated by the circumstances of the time, and by the records of subsequent history, there seems to me to be very little doubt.... It has been already observed, that if any associations of a Papistical character are to be attached to the use of the one Vestment or the other in the Pulpit, it must be admitted that the *Gown* is a reminiscence of times when, owing to a departure in the mediæval Church from primitive practice, Sermons had come to be of rare occurrence, and the office of the Preacher had passed, to a great extent, out of the hands of the Parochial Clergy into those of the Mendicant Orders. *White Vestments*, as has been often shown by the defenders of our appointed Ritual (HOOKER *Ec. Pol.* v. 29.), would seem to have been the dress of those who ministered in the early Church; and when in their Services the Sermon followed immediately upon the reading of Scripture, or of the Epistle and Gospel, we have no reason to suppose that, where the Presbyter preached, or made his Homily to the people, any change of Vesture took place. Indeed, the changes of Dress in the course of Divine Service have commonly been regarded as essentially of Romish origin. But though it were a reminiscence of Romish days, the *Gown* of the Preacher need not carry with it anything of a Romish character: it may only serve to call forth feelings of humble thankfulness, by reminding us how far it has pleased God to bless the endeavours of His Church in this land, to restore among us “the ancient custom of Preaching” which had been so long desired by the Christian Church. And now that the Sermon has come to form an essential and constituent part of our idea of the ministrations of the Parish Priest in the Sunday Service, it will surely not appear a strange thing—especially considering the place which the Sermon is appointed to occupy in the order of our ritual—that it should have suggested itself to many persons of late as a question, whether the change of dress for the Sermon were requisite, or even regular; a question, however, which, as we have seen, there would appear on full examination to be sufficient data for resolving’ (p. 184—187.)... In the customary dress of the Preacher we have still a witness to the circumstances

'of a period when the instruction of the people from the Pulpit 'was in other hands than those of the Parochial Clergy, and the 'Preacher,' generally speaking, was not the Parish Priest, but the 'itinerant Friar; "the Sermon" meanwhile has come to be regarded 'as so inseparable from the ordinary "ministration" of the Parochial Clergyman, as to have occasioned some doubt in the interpretation of the Rubric, which refers to the Dress of the 'Minister," but which, we have seen reason to think, was not 'intended to apply to the Dress of the Preacher.' (p. 494).—*Historical Inquiry into the True Interpretation of the Rubrics.*

DR. HOOK writes:—'Whether the *Surplice* should be worn by 'the *Preacher* in the Pulpit is a question which has given rise, 'of late years, to much unprofitable controversy. On the side 'of wearing the *Surplice*, it is said that the *Preacher* is no where in 'the Prayer Book directed to change his Dress; and therefore his 'Dress should be, as before prescribed, the *Surplice*. On the other 'hand it has been shown, that, before the Reformation, the 'Preachers were accustomed to wear their *ordinary Dress* in the 'Pulpit, except in Cathedrals and Collegiate Churches, which 'custom has come down to us; and to adhere to inherited customs 'is to act on the Catholic principle. On these facts it is obvious to 'remark, first, that the ultra-Protestants, who are very violent 'against the use of the *Surplice* by the *Preacher*, are, in this 'instance, the Romanizers; and secondly, that if the *Surplice* be not 'worn, since no *Preacher's Dress* is appointed by the Church, the 'Preacher would be more correct who should appear in his ordinary 'costume. But those who are wise on either side, will in regard to a 'thing so purely indifferent follow the customs of the place in 'which they are called to officiate.' (p. 608).—*Church Dict.* 6th ed.

THE REV. J. JEBB remarks, when commenting upon the *Gown*:— 'It (the *Gown*) is now commonly regarded as the preaching robe: 'and thus, while the change of Dress, prescribed by the Church, 'when passing from the office of Matins or Litany to the Communion, is altogether neglected, this absurd practice is considered as 'regular and legitimate. It has been alleged, indeed, that while 'preaching, the Minister is teaching in his private capacity, and, 'therefore, that he ought to wear a less official dress. But it 'ought to be remembered, that though permitted a discretion in the 'Sermon not allowed in the Prayers of using his own words, this is 'a public official act, just as much prescribed as any part of the 'office,' [In a note occurs:—'But it ought to be considered, what 'right has a Clergyman to perform any part of the Liturgy in his '*Gown*?' He does so, when he delivers the Benediction from the 'Pulpit.], and that, (except in Colleges, where there is a special 'exemption by the Act of Uniformity), it is as great an irregularity 'to omit the Sermon on the Mornings of Sundays and Holidays, as 'any part of the Liturgy. Now, in Cathedrals and Colleges the '*Surplice* is always worn when preaching. Why should it be 'different in Parish Churches? Indeed, there seems no reason 'whatever why the Parochial Minister, whether Rector or Curate 'assistant, should not appear in his own Church, in his *Surplice*, 'even though another should happen to be officiating at the time, on 'the same principle exactly as the Cathedral Minister, namely, 'because he is one of the responsible Ministers of Divine Service.

'And this last consideration will shew the propriety of wearing the *Surplice* during the Evening Sermon, which though not prescribed by the Liturgy, is not contrary to its provisions, and when undertaken, becomes a public ministerial duty. But, the same principle exactly which would justify preaching in the *Gown*, would answer for his discharging the same duty in the *Coat*. Archdeacon Sharp, in one of his well known Charges, vindicates the custom of preaching in the *Surplice*, [In a note is added:—The Archdeacon believes it was introduced in consequence of Bp. Cosins's opinion. It was also, in the time of Bp. Horsley, common in the Diocese of Rochester.], 'then common within his jurisdiction, on the ground that it is the privilege of the Clergy; the *Surplice* being of course a garment of superior dignity to the *Gown*. And no Clergyman should forego anything that can give legitimate dignity to his public office. It is to be feared, however, that its use in many country Parishes, though proper in itself, has arisen from no principle, but from a slovenly avoiding of trouble. The use of the *Gown*, however, it is most likely, had its origin in a Puritanical dislike to the *Surplice*. And hence has probably arisen the practice, not so common, however, now as formerly, that when two Clergymen are officiating in a Parish Church, he whose business it is to perform the former part of the Communion Service, does not put on the *Surplice* till the moment when he is called upon to do his part, and divests himself of it the moment that is over, even though he may have to resume it, after the Sermon, for the celebration of the remaining part of the Communion Service, or some other office. The absurdity of this custom, which has the indecent effect of causing the absence of at least one of the Clergy during the singing, has been so fully shewn by Bp. Mant, in his 'late Charge.' &c. (p. 220.)—*Choral Service*.

The REV. W. MASKELL, in one of his comments upon a Rubric of the '*Ordinarium Missæ*,' observes:—'In Masses for the Dead, when, as was frequently the custom, Sermons relating to the character of the deceased were to be preached, or in short any Sermon at all, it was not until the Service was over entirely, and the Preacher, (if also the celebrant) laid aside the *Chasuble* and *Maniple*, and put on a *Cope*. See upon this: *Gavantus* i. p. 301; *Bauldry* c. 20; *Castaldus* ii. 9; *Cer. Episc.* ii. c. 11.'—*Ancient Liturgy of the Church of England*. p. 49.

The Rev. J. C. ROBERTSON says:—'A *Surplice* has been usually worn by Preachers in Cathedral and Collegiate Churches; and also very commonly by the poor Clergy of remote districts, such as Wales, and Cumberland. In Churches of an intermediate kind, a *Gown* has long been the Pulpit Dress, worn by Clergymen of all opinions, and not supposed to be any badge of a party.' (p. 102.)...After quoting the Rubric of Edward's First Book (of 1549), the Author proceeds:—'This rule is revived by our present Rubric. The *Bp. of London* appears to think (p. 53.), that it prescribes the *Surplice* for preaching. According to *Sharp's* view of it, on the contrary, the ordinary Clerical Dress is to be worn in preaching, Graduates wearing *Hoods* in addition. (pp. 206—7.)' p. 104....'On looking, then, to the Rubrics of the Communion, we find, that the Celebrant is to wear a *white Albe*,

'with a Vestment or Cope; that the assistant Ministers are to wear
 'Albes, with *Tunicles*; but there is no special order as to the Dress
 'which is to be worn in preaching. In these circumstances
 'I believe it to have been the intention of the Compilers that
 'the previous practice of the Church should be a guide. As to this
 'we learn that sometimes the Celebrant preached from the Altar, in
 'which case he retained the *Chasuble*, (the *Vestment* of K. Edward's
 'Rubric); if he ascended the Pulpit, the *Chasuble* was laid aside for
 'the time; if another than the Celebrant preached, the Dress was a
 '*Surplice with a Stole* (GAVANT. *Thes.* i. 209; iii. 105). Applying
 'these rules to the English Service, we may gather that under
 'the first Book of Edward the dress of the Preacher was an *Albe*—
 'a close-sleeved vesture, resembling the *Surplice*' [In a note
 occurs:— 'The alternative of a *Surplice* appears to be excluded by
 'the fact that the *Albe* is the under-vesture prescribed for *all*
 'the Clergy at Communion.']. 'And it is worth observing—since
 'arguments are now sometimes built on what is supposed to be the
 'unprecedented and absurd nature of any such practice—that
 'when the Celebrant was also the Preacher, a change of dress took
 'place on ascending and leaving the Pulpit. The Book of 1552 did
 'away with Copes, Vestments, and Albes; and, in prescribing
 'a *Surplice* as the Habit to be worn at the Communion, may be
 'supposed to have intended that it should be worn in Preaching,'
 '(p. 105.) . . . Mr. Robertson then proceeds to quote various usages
 from 1559 to 1662; after which he draws the following con-
 clusions:— 'It appears that the rule of King Edward's *Second* year,
 'to which the Rubric refers us, is to be construed as appointing an
 '*Albe* for the Preacher's dress, when a Sermon is introduced into
 'the Communion-Office. The *Albe*, we know, has not been
 'generally used in the Reformed Church since 1552; still, we are
 'bound to observe that it, and *not the Surplice*, is the most
 'legitimate Preaching-Dress:—that the *Surplice* must derive its
 'warrant, not from our Rubric, strictly interpreted, but from some
 'other and less perfect authority. It is only in the Communion-
 'Office, or in that part of it which is to be read when there is
 'no celebration, that our Prayer-Book prescribes the use of Sermons.
 'The licensed Preachers of Elizabeth's reign, and the Lecturers of a
 'later date, were allowed, however, to preach at other times; and for
 'their discourses, the *Gown* was the appointed dress. The "Second
 'Service," was regarded as altogether distinct in character from the
 'complete Communion-Office; hence it is not unlikely that the rule
 'for the Dress to be worn at Lectures may have extended to the
 'Sermons in *this* Service; indeed, even when the Communion was
 'to be celebrated, it is probable that the *Surplice* may have been
 'laid aside during the Sermon; for a similar practice had prevailed
 'before the *Cope* and *Albe* had given way respectively to the
 '*Surplice* and *Gown* . . . My own opinion is favourable to the
 'pretensions of the *Gown*; but where so much is obscure and
 'conjectural, it would be unbecoming to speak with confidence.
 'That the authorities in the days both of Elizabeth and of
 'Charles I. saw no absolute unfitness in the *Gown* for Preaching, is
 'evident from the Canon of 1571, from the recognition of the
 'Lecturer's Dress, and from other passages which have been given.
 'In short, the enforcement of *Surplices* (where they were enforced)
 'seems to have been a measure of caution against popular Puritan

orators, who could otherwise have ascended the Pulpit without even officiating in any part of the Service for which the Surplice was usually required. . . . It appears that the *Surplice* was not worn in Preaching during the reign of James I; it is not ordered by the Canons of 1604; and although Hooker be admitted as a witness that it *was* so worn in the last years of the 16th century, Bp. Wren's silence as to the experience of his own boyhood in the matter, which is one that could not fail to be noticed by a boy, may be considered as sufficient proof that the custom was then by no means universal. If, (which I am not prepared either to affirm, or to deny), it was general in the earlier years of Elizabeth, we have reason to believe that towards the end of her reign it was for the most part disused. Under Charles II, we find that Gunning, and apparently Cosin, join with Wren in exacting the use of *Surplices* in Preaching. . . . On the whole, it appears to me that the matter is in itself indifferent; that in the earlier history there is a degree of obscurity which may well warrant differences of opinion; and that the *Gown*, as well as the *Surplice*, may plead high and practically sufficient sanction from the 17th century. As the Clergy of our day all wear the *Surplice* at Prayers and Sacraments, it might have been supposed that an order for *Preaching in Surplices* would not excite any murmuring; still less could opposition have been reasonably anticipated to such advice as that lately given by the Bp. of London. His Lordship, believing the thing to be indifferent, and wishing to consult seemliness and convenience, would have the *Surplice* worn in the morning, where there is but one Clergyman, that the part of the Service which ought to follow the Sermon may be said without change of Dress; in the afternoon, he advises that his Clergy preach in *Gowns*. It is needless to relate, or to comment on the manner in which these directions have been received.' (p. 102—118).—*How shall We Conform to the Liturgy.*

THE REV. E. SCOBELL says :—' On every occasion, the *Gown* is the fit and proper Dress of the *Preacher*, to the exclusion, both by law, and reason, of every other (p. 34). . . . *Preaching* is a distinct, and in its use a contingent ordinance: *Preaching* is neither Liturgical, nor Sacramental, nor, with us, even actually Sacerdotal. . . . Nay, a Priest and a Preacher are, *quoad disciplinam*, quite different characters: a Preacher in our Church need not be a Priest, at all events not an officiating one, nor is a Priest of necessity a Preacher (p. 37). . . . A *Sermon*, therefore, is not a substantial portion of any Liturgical Service, although especially permitted to some, e. g. at Communion time, and at the Solemnization of Marriage, and freely allowed and performable at all seasons (p. 38). . . . In no case is the *Sermon* a portion of the Prayers, nor of any other division of the Liturgy: it is *in* the Service, but not of it: it is allowed to be delivered, and defined as to its time; in the Communion, at a certain specified time . . . but never is it, or can it be, an intrinsic or constituent part of the Liturgy itself, which remains entire and efficient in all its Offices, whether the Sermon be preached, or not at all. . . . It is true, that present usage constantly unites the two distinct duties of Priest and Preacher in one and the same person. Curates now, as well as Incumbents, are universally licensed to preach; still it is a union; and the union alters neither the former law, nor

the fact, nor the reason of the case. (p. 39.)... Every Clergyman then in our day, appears in his Church in a double capacity; first as a Priest, and also as a Preacher; as a Priest, he is empowered to minister Prayers, Sacraments, and all other Liturgical rites and ceremonies of the Book of Common Prayer, and at all such times and occasions, the Church expressly enjoins him to appear in the Liturgical garb, i. e. a *Surplice*, superadded as a Liturgical Ornament to his own ordinary Dress.* And here were he no further commissioned, his duties would stop. But as a licensed Lecturer or Preacher, he leaves for awhile his station and work as a Priest, and in his new office, and new place also, being no longer occupied in the Liturgical acts named by the Canon, he is of course bound to divest himself of the Liturgical Ornaments, which he has now no warrant as before to assume; and consequently, being so divested, he is left in the Clerical *Cassock* and *Gown*, with which he first entered the Church, and which all the while he is supposed to have had on; and in these he ascends the Pulpit, and delivers his Sermon, not as a Priest, but as an authorized expounder of God's holy word: taking care, if, in any instance, his duty calls him again to Liturgical acts, to replace the lawful Liturgical Vestment.... What is the Preacher's garb at one time, is so for all; for at every time, place, or under whatever circumstances, either at the Communion, or after the several Prayers, at any part of the day, Morning, Noon, or Night, he sustains one and the same positive and separate character (p. 40.).... As a Ministering Priest, a Clergyman is the representative and voice of the Church, speaking in her own words, and in the use of the Liturgy delivering her written, deliberate, unalterable doctrines; and therefore, she clothes him, not only with a power, but with a specific Dress for that solemn purpose. In this view it was, that unlicensed Ministers, where instead of a Sermon they read the Church's Homilies, which were read, if not from the Pulpit, from the steps of the Communion-Table, did, as still speaking in her name and her own authoritative words, read them in the *Surplice*: Homilies being in such case almost, or quite, co-ordinate with Liturgy. And this agrees with old Visitation Questions to be met with, as to "whether the Minister, in addressing the Congregation at Sermon time, wore a *Surplice* or not, over his *Gown* and *Cassock*?" implying blame if it were a Sermon; consent, if it were a Homily. But in the regular Sermon, and as a regular Preacher,... he stands expounding the Law of Christ.... entirely in his personal and individual capacity, with his own "glosses and additions," at his own hazard as to doctrine, liable to error, and sometimes in actual error:—and on these accounts it is, that the Church purposely disrobes him, in his new function, (by giving him no licence to appear in them) of those *Ornaments* with which, in her Reading Desk, and at her Communion Table, she had invested him by authority, and suffers him to speak his own private

* In a note is added:—"Shakespeare bears a kind of historical testimony to this, when he writes in one of his plays. "It will wear the *Surplice* of humility over the black *Gown* of a high heart."

'thoughts in his own private* dress; and thus it is, that the Preacher (if the office be united,) when in the Pulpit he ceases to be a Priest, puts on no new Dress for the purpose, but simply takes off the *Surplice*, and remains in his original *Gown*. (p. 42.) .. The Church herself is clear and consistent, both in law and in fact; and although she has preserved inviolate her decree for *Surplices* in the Liturgy, and may have permitted readers of her Homilies to read in *Surplices* also; yet, wherever she alludes even historically, either in proceedings of Convocation, or in Royal Jurisdictions, to her regular authorized Preachers, she invariably connects them, if with any Dress at all, with the use of the Clerical *Gown*. It is the subsequent blending of the two offices together, Prayer and Preaching, in one person, that has tended to confusion; and the trying to make a Dress, which the Church has appropriated exclusively to one office, serve for another exercised under totally different circumstances.' (p. 43.)—*Thoughts on Church Matters*.

MR. A. J. STEPHENS (*Barrister-at-law*), says:—"In the majority of the Parishes in Ireland, the *Surplice* was the dress of the Minister in the Pulpit. Thus, Dr. Elrington, the Regius Professor of Divinity, in a communication to the Editor (Feb. 10. 1849.), states:—"I believe the practice of preaching in a *Surplice* was general in the country parts of Ireland at no very remote period; it was so, certainly, in the Diocese of Armagh as late as the year 1812, and there are still Churches in which no other dress was ever worn. In the Diocese of Limerick the practice was universal when my father was Bishop of that See. He was succeeded in 1823 by Bp. Jebb, who, in his first Charge, complained "that Clergymen used no other habiliments than a *Surplice*," and enjoined the Clergy to provide "a decent black *Gown*," so little at that period was the distinction of dress connected with doctrinal opinions. It would seem that in Ireland, from the period of the Reformation, the *Surplice* had been considered as the proper dress for the Preacher. It is noticed as an instance of his attachment to the rules of the Church that *Abp. Ussher* always required his Chaplain to preach in a *Surplice*." (p. 379.)—*Book of Com. Prayer* E. H. S.

In "POPULAR TRACTS" we read:—"The Dress of the Clergy in preaching has unhappily been a source of great controversy; especially in the times of the Puritans, and at the present day. We need not, however, enter into the question at any length on this occasion, for the whole matter lies in a nutshell. No careful examiner of his Prayer Book will assert that it requires or expects any more than one Sermon to be preached in the day, or that this Sermon is to occur in any other place than in the Communion Office, of which he must allow that it forms unquestionably a part. Now, as the Rubric, which directs the Sermon or Homily,

* The QUARTERLY REVIEW, when quoting this passage, remarks:—"The word *private* hardly conveys MR. SCOBELL's meaning to those who do not bear in mind that not long since every Clergyman wore a *Gown* as his ordinary dress."—Vol. 72. *May*, 1843. Note p. 263.

'makes no mention of any change of dress, why should any change be required? Or rather, need not a change be directly contrary to the Prayer Book, which each Clergyman is sworn to obey? We conclude without hesitation that it would, and that therefore the Minister is to preach in the same dress in which he officiates in the Holy Communion; whether this be the proper *Albe* and *Vestment*, or *Albe* and *Cope*, or *Albe* and *Tunicle*, or whether it be the improper *Surplice*, matters not in this respect, he has no right whatever to make any change in it.... And why, if the Minister ought to wear a *Gown* in preaching, does not the Canon Law require the Parish to provide it, as it does all the requisites for the Church and the Clergy in their public ministrations. If it be said that custom is in favour of the *Gown*, we reply that even this is equally or more in favour of the Rubrical dress; and when both custom and the Rubric are in our favour, it would be absurd to give up to a turbulent party who can fairly appeal to neither. These, modern Puritans who insist upon the *Gown*, and who will hoot and attack their Priest because he does not give in to their caprice, are true descendants of those older Puritans who murdered their Monarch, and involved this country for years in anarchy and confusion, in rapine and bloodshed. Give them the opportunity and the sons will prove themselves no whit behind their fathers.' (p. 9.)—No. II. pub. by A. Holden, Exeter.

The "HIERURGIA ANGLICANA" cites very numerous instances of *Preaching in the Surplice* from A. D. 1559 to 1842; to which our Readers are referred, who seek for examples of this usage. (pp. 129—144.)—Pub. by Rivington, London.

In the "BRITISH MAGAZINE" we read:—'For the Service of the Altar, the Habits were as follows:—The *Subdeacon* wore an *Alb*, a *Tunicle*, and a *Maniple* on the left wrist; the *Deacon* added to this a *Stole* immediately over the *Alb*, worn in the peculiar manner previously described: the *Priest* a *Stole*, worn in the ordinary manner, and a *Vestment* or *Chasuble* above all. If, however, he preached during the Service of the Altar, it is most probable, and, indeed I may say, certain, that he put off the *Vestment* and *Alb*, and resumed the *Surplice*, or put on his *Gown*; for, as has been rightly stated in the Magazine, *preaching in the Gown* is no innovation of puritanism. It appears, however, most probable that the *Gown* was originally worn when the *Preacher* and *Officiating Priest* were not the same person. The *Gown*, however, was never worn in any other place but the Pulpit.—Vol. xvii. April 1840. p. 378.

The QUARTERLY REVIEW, animadverting on the resumption of the *Surplice* after the Sermon in order to read the prayer for the "Church-Militant," thus remarks:—This second shifting of *Vestments* is so manifestly inconvenient—to use the softest term—that the *Ultra-Rubricians*, the declared enemies of innovation, are driven to another innovation to get rid of the difficulty they have raised; and their solution is that the Minister need not change his garb at all—that he may preach in a *Surplice* even better than in a *Gown*, and may ascend from the Altar to the Pulpit, and again return from the Pulpit to the Altar, without passing through the Vestry; and this interpretation we regret to see that the Bp. of London has expressed a kind of dubious

'inclination to confirm—by advising, or rather suggesting, something that seems to us still less reasonable—*viz.* that his Clergy shall Preach in the Morning in a *Surplice*, and in the Afternoon (the Communion Service not then intervening to perplex the Vestimentary arrangements) in a *black Gown*—and thence a feud of *white Gowns* and *black Gowns*—thence diversity of practice—even, as we have said, at the two ends of London Bridge. Nothing, as it seems to us, can be less satisfactory, because less reasonable, than such a compromise:—*black* or *white* may be perhaps a matter of no great moment (though we think it is); but surely *black and white* appears ridiculous, and we are exceedingly glad that the Bp. of London has advanced it with symptoms of doubt and hesitation that authorize our examination of the question. (p. 255.)... The return to the Vestry to change the *Gown*, and to the Lord's Table to repeat the 'Church Militant' Prayer, became generally disused, and was so at least as early as the beginning of the last century.' (p. 258.)... (After discussing the reading of the 'Church Militant Prayer' the Reviewer proceeds:—) 'May we not venture to deplore that—because a few Clergymen have thought proper to interpret the Rubric about the Church Militant Prayer in a way different from the *usage* of at least a century and a half, and their dislike of the consequent trouble of changing their *Gown*—the Church of England is to be involved in obsolete, yet, when revived, thorny and angry controversies as to the old rivalry between that *rag of Popery*, the *white Surplice*, and that '*badge of Calvinism*, the *Genevese Gown*?... Ever since the Church of England has been a Reformed Church, there is every reason to believe her Ministers have performed her sacred Offices in a *Surplice*, and her Preachers have (with exceptions that only prove the general rule) preached in *black Gowns*. The first cause of this distinction has been looked for in the fact, that in the early times of our Church, while the disruption of the great change was yet felt in all directions, the Preachers were frequently not the Parochial Ministers, nor the Ministers Preachers, and that the *Surplice* was the proper Habit of the Ministers, and the *Gown* the ordinary Dress of the Preachers, as indeed of all classes of Scholars whatsoever. All this is true, but the real cause lies a little deeper:—the ministering the Divine offices is of a *sacred* character, and the performance thereof is reverentially marked by a peculiar Vestment, while Preaching is a mere *personal* act of the individual, from which the peculiar sanction of the garb appropriated to Divine Offices was carefully and reasonably withheld—that there should be a visible distinction between the worship of God and the teaching of man.' (p. 261.) (The writer then adopts the view taken by MR. SCOBELL whose opinion we have quoted above, adding:—) 'So that the question never was between *Gown* and *Surplice*, but, the Minister when performing Divine Service put on the *Surplice*, as the name implies, *over his Gown*.' (p. 262.)... (After illustrating this remark by the passage from *Shakespeare's* "All's Well that Ends Well" already cited, the Reviewer makes another quotation from MR. SCOBELL'S *Tract*, (p. 41, 42.), as we have given above, and observes:—) 'That in CATHEDRALS and COLLEGES the Preachers do wear *Surplices*. This.... is really the exception which proves the rule, and is the strongest corroboration of his (Mr. Scobell's) theory. For in Cathedrals and

Colleges the *Surplice* is the official Dress of *all*—Laics as well as Clerics—at Communion-Service; and at that time the *Surplice* is as much the ordinary Dress as the *Gown* was and is under ordinary circumstances. In *College Chapels*,* as far as our experience goes, on ordinary occasions, all attend in *Gowns*, except the Reader, who wears his *Surplice*; and when, as sometimes happens on Week days, there is a Lecture, the Lecturer preaches in his *black Gown*; but on Sundays and Holy Days, as we have said, all—we mean all those on the foundation of the House—are bound to wear *Surplices*; and, therefore, the Preacher's wearing a *Surplice* on these occasions is no exception, but, on the contrary, a carrying out of the general rule. He wears his own personal Dress. That the Preacher even when a Minister, should not wear the Minister's robe, is clearly proved by the *Liber Quorundam Canonum*. 1571, article '*Concionatores*':—"Inter concionandum utentur veste quam maxime modestâ et gravi, quæ debeat atque ornet ministrum Dei, qualisque in *Libello Admonitionum* descripta est." This *Libellus Admonitionum* is clearly the '*Book of Advertisements*,' 1564, and by which the Minister's Vestment would be a *Surplice*, while the Preacher's, like that of all other Ecclesiastical persons not actually employed "in saying *Public Prayers* or ministering the *Sacraments* or other Rites of the Church," would be a *Gown*.† Thus, then, it appears to us, that the *black* and *White Gown* controversy is, or ought to be, at an end; and that it is as clear as any Rubrical question that ever was mooted, that the use of the *Surplice* in the Pulpit (except in Colleges and Cathedrals) is wholly unsanctioned, and, as we think, forbidden by Ecclesiastical authority, and is an innovation on the practice of the Church, and contrary to the true reason and distinction on which the varieties of Clerical Dress were instituted. If, therefore, Ministers think it their duty to return, on ordinary occasions, to the Altar after the Sermon, they must needs take the slight trouble of resuming the *Surplice*; for there seems little reason to doubt that to preach in the *Surplice* is as uncanonical and unreasonable as it is unusual.' (p. 263, 264.)—No. cxliii. May 1843.

* The Reviewer says in a Note :—"There are, we believe, some differences of practice in different Universities, and even in different Colleges of the same University; the general principle, however, is, as we have stated it; but it really seems doubtful whether in early times, the jealousy of the *Surplice* in the Pulpit did not extend even to both Colleges and Cathedrals.' (p. 263.).

† The Reviewer adds in a Note :—"It may be worth remarking, that in the Roman Catholic Church a like principle prevails: when the same Priest performs the Service and Preaches, he takes off, before he ascends the Pulpit, the peculiar Vestment (*Chasuble* or *Cope*) in which he performs the Rites, and assumes it again when he returns to the Altar.' (p. 264.).

IV. THE ORDINARY DRESS.

It cannot be expected that we should enter here into any long discussion upon the *Ordinary Dress* of the Clergy. The only rule bearing upon the subject is the 74th CANON (of 1603-4), which, however, is still strictly speaking binding upon us; but by almost universal consent only admitted to be so in the spirit and not in the letter: for a rigid observance in this age of ours of what is there prescribed, would frustrate the very design of its enactment, and draw down upon the individual bold enough to adopt it, the very ridicule and contempt he had intended to escape by adhering to its provisions. It is, however, very proper, and very desirable, that the *external appearance* of the Clergyman should ever be characteristic of his sacred function; and, therefore, elicit, from aready recognition of his holy calling, that respect and reverence which should win immediate attention to any observations or opinion he might be called upon at any time to express. There should be no subserviency to fashion, no indulgence in sporting garbs, eccentric 'cuts,' fancy colours, or fastidious and frivolous dandyism; but the grave and sober costume of the devout and solid mind, and which so fitly becomes the office of the Minister of God, and the Teacher of the people,—alike indifferent to the world's changes, and the worldling's caprices, as it should be free from the badge of party, and any peculiarity of creed—in truth, sufficiently decisive and distinct, without bordering on the extreme, to mark to the eye of the passer by, that the wearer is, what he would wish, and seem to be, the faithful Clergyman of the Church of England. This view we think will be supported by the opinions we have annexed, and the perusal of which we trust will not be found unprofitable.

The first authority bearing upon the '*Ordinary Dress*' of the Clergy of the Church of England is

the 74th CANON, which is as follows : — ‘ The true, ancient, and flourishing, Churches of Christ being even desirous that their Prelacy and Clergy might be had as well in outward reverence, as otherwise regarded for the worthiness of their ministry, did think it fit, by a prescript form of decent and comely apparel, to have them known to the people, and thereby to receive the honour and estimation due to the especial Messengers and Ministers of Almighty God: we, therefore, following their grave judgment, and the ancient custom of the Church of England, and hoping that in time new fangleness of apparel in some factious persons will die of itself, do constitute and appoint, that the Archbishops and Bishops shall not intermit to use the accustomed Apparel of their degrees. Likewise all Deans, Masters of Colleges, Archdeacons, and Prebendaries, in Cathedral and Collegiate Churches (being Priests or Deacons), Doctors in Divinity, Law, and Physic, Bachelors in Divinity, Masters of Arts, and Bachelors of Law, having any Ecclesiastical living, shall usually wear *Gowns with standing collars, and sleeves straight at the hands, or wide sleeves*, as is used in the Universities, *with Hoods or Tippets of silk and sarcenet, and square Caps*. And that all other Ministers admitted, or to be admitted, into that function shall also usually wear the like Apparel as is aforesaid, except *Tippets* only. We do further in like manner ordain, that all the said Ecclesiastical persons above mentioned shall usually wear in their journeys *Cloaks with Sleeves*, commonly called *Priests’ Cloaks*, *without guards, welts, long buttons, or cuts*. And no Ecclesiastical Person shall wear any *Coif*, or *wrought night-cap*, but *only plain night-caps of black silk, satin, or velvet*. In all which particulars concerning the Apparel here prescribed, our meaning is not to attribute any holiness or special worthiness to the said garments, but for decency, gravity, and order, as is before specified. In private houses, and in their studies, the said persons Ecclesiastical may use any comely and scholar-like Apparel, provided that it be not cut or pinkt; and that in public they go not in their *Doublet, and Hose, without Coats or Cassocks*; and that they wear not any light coloured *Stockings*. Likewise poor beneficed men and Curates (not being able to provide themselves long Gowns) may go in short Gowns of the fashion aforesaid.’—CANON 74.

This Canon is evidently derived from the *Injunctions*, and *Advertisements* of Elizabeth. In the *Injunctions* (A. D. 1559.) we find the prefatory remarks almost identical, but there is a little difference in the wording of the rule, thus: — ‘ Her Majesty being desirous to have the Prelacy &c....willeth and commandeth, that all Archbishops and Bishops, and all other that be called or admitted to Preaching or Ministry of the Sacraments, or that be admitted into vocation Ecclesiastical, or into any society of learning in either of the Universities, or elsewhere, shall use and wear such seemly *Habits, Garments*, and such *Square-Caps*, as were most commonly and orderly received in the later year of the reign of King Edward VI, not thereby meaning to attribute any holiness or special worthiness to the said Garments, but as

' St Paul writeth, "omnia decenter, et secundum ordinem fiant."
' 1 Cor. xiv. cap.'—SPARROW'S *Coll.* p. 77: CARDWELL'S *Doc. Ann.* i. 193.

In the "*Book of Advertisements*" (A.D. 1564.), it is enjoined under the title "*Articles for Outward Apparel of Persons Ecclesiastical*:"—First, that all Archbishops and Bishops do use and 'continue their accustomed Apparel. *Item*, that all Deans of 'Cathedral Churches, Masters of Colleges, Archdeacons, and other 'Dignities in Cathedral Churches, Doctors, Bachelors of Divinity 'and Law, having Ecclesiastical Living, shall wear in their common 'Apparel abroad, a *side Gown with sleeves straight at the hand, 'without any cuts in the same.* And that also *without any falling 'Cape*, and to wear *Tippets of sarcenet*, as is lawful for them by 'that Act of Parliament, *Anno 24 Henrici Octavi.* (See *infra*). 'Item, that all Doctors of Physic, or any other faculty, having any 'Living Ecclesiastical, or any other that may dispend by the 'Church 100 marks, so to be esteemed by the Fruits of 'Tents 'of their Promotions; and all Prebendaries whose Promotions 'be valued at £20, or upwards, wear the like Apparel. *Item*, 'that they, and all Ecclesiastical persons, or others, having any 'Ecclesiastical Living, do wear the *Cap* appointed by the "Injunctions." And they to wear no *Hats* but in their journeying. *Item*, 'that they in their journeying do wear their *Cloaks with sleeves put 'on*, and like in fashion to their *Gowns, without yards, welts, or cuts.* 'Item, that in their Private Houses and Studies, they use their 'own liberty of comely Apparel. *Item*, that all inferior Ecclesiastical persons shall wear *Long Gowns* of the fashion aforesaid, 'and *Caps* as afore is prescribed. *Item*, that all poor Parsons, 'Vicars, and Curates, do endeavour themselves to conform their 'Apparel in like sort, so soon, and as conveniently as their ability 'will serve to the same. Provided that their ability be judged by 'the Bishop of the Diocese. And if their ability will not suffer 'to buy them *long Gowns* of the form afore prescribed, that then 'they shall wear their *short Gowns* agreeable to the form before 'expressed. *Item*, that all such persons as have been or be 'Ecclesiastical, and serve not the Ministry, or have not accepted, or 'shall refuse to accept the Oath of Obedience to the Queen's 'Majesty, do from henceforth abroad wear none of the said Apparel 'of the form and fashion aforesaid, but to go as mere laymen, 'till they be reconciled to obedience: and who shall obstinately 'refuse to do the same, that they be presented by the Ordinary 'to the Commissioners in Causes Ecclesiastical, and by them to be 'reformed accordingly.'—SPARROW'S *Coll.* p. 127; CARDWELL'S *Doc. Ann.* i. 294.

Prior to the Reformation we find Ecclesiastical Canons, and Acts of Parliament attempting to regulate the *external Apparel* of the Clergy, thus:—

In ODO'S *Canons* (A.D. 943.) it is enjoined:—'We admonish 'Priests....that their conversation excel the manner of the people 'in all goodness and modesty; that they who see him walking 'apparelled according to the dignity of the Priesthood, may with 'good reason speak commendably of his *Habit*.'—JOHNSON'S *Coll. of Laws and Canons.* Vol. 1. p. 361. Lib. of Ang. Cath. Theol.

JOHNSON says in a *Note* :—‘It would seem there was a particular *Habit* for Priests in common life at this time; though afterwards it grew into disuse.’

In ABP. BOURCHIER’s *Constitutions* (A. D. 1463.) it is enacted :—
 ‘That no Priest, or Clerk in Holy Orders, or beneficed, do publickly wear any *Gown* or *Upper Garment*, but what is close before and not wholly open, nor any bordering of *skins* or *furs* in the lower edges or circumference: and that no one who is not graduated in some University, or possessed of some Ecclesiastical dignity, do wear a *Cap* with a *Cape* (*caputium penulatum*), nor a *double Cap*, nor a *single one* with a *cornet*, or a short Hood, after the manner of Prelates and Graduates (excepting only the Priests and Clerks in the service of our lord the King), or *gold*, or *anything gilt* on their *girdle*, *sword*, *dagger*, or *purse*. And let none of the abovesaid, &c. . . . wear ill-contrived Garments scandalous to the Church, nor *bolsters* about their shoulders’.. (in a *Note* :—‘In complaisance to the monstrous tyrant Richard III.’) ‘in their *Doublet*, *Coat*, or *Gown*; nor an *Upper Garment* so short as not to cover their middle parts, nor *shoes* monstrously long and turned up at the toes, nor any such sort of Garments.’—(*ibid.* Vol. II. p. 516.).

In ABP. STRATFORD’s *Constitutions* (A. D. 1343) it is enjoined :—
 ‘The outward *Habit* often shews the inward disposition: and though the behaviour of the Clergy ought to be the instruction of the Laity, yet the prevailing excesses of the Clergy as to *tonsure*, *garments*, and *trappings*, give abominable scandal to the people; because such as have dignities, parsonages, honourable prebends, and benefices with cure, and even men in Holy Orders, scorn the *tonsure* (which is the mark of perfection and of the heavenly Kingdom), and distinguish themselves with *hair hanging down* to their shoulders in an effeminate manner: and apparel themselves like soldiers rather than Clerks, with an *upper jump* remarkably short and wide, with long hanging sleeves, not covering the elbows: their *hair curled* and *powdered*, and *Caps* with *tippets* of a wonderful length, with *long beards*, and *rings* on their fingers, *girt* with *girdles* exceeding large and costly, having *purses* enamelled with figures, and various sculptures gilt hanging with *knives* like swords in open view; their *shoes* chequered with red and green, exceeding long, and variously pinked; with *croppers* to their saddles, and *baubles* like horns hanging down on the necks (of their horses), and *cloaks furred* on the edges, contrary to canonical sanctions, so that there is no distinction betwixt Clerics and Laics, which renders them unworthy of the privilege of their order: we therefore to obviate these miscarriages as well of the Masters and Scholars within the Universities of our Provinces, as of those without, with the approbation of this sacred Council, do ordain and charge that all beneficed men, those especially in Holy Orders, in our Province, have their *tonsure* as comports with the state of Clergymen, and if any of them do exceed by going in a remarkably *short* and *close Upper Garment*, with long or unreasonably wide *sleeves* not covering the elbow, but hanging down, with *hair unclipped*, *long beards*, with *rings* on their fingers in public (excepting those of honour and dignity), or exceed in any particular before expressed; let such &c. . . . incur suspension &c. . . . Yet by this *Constitution* we intend not to abridge

‘Clerks of *open wide surcoats*, called *table-coats*, with fitting sleeves to be used at seasonable times and places; nor of *short and close Garments* while they are travelling in the country at their own discretion.’—*ibid.* Vol. II. p. 381.

Among the *Acts of Parliament* are the following:—

11 *Edw.* III. c. 4. Concerning wearing *Furs*.—‘*Item*, it is accorded, that no man nor woman....the King, Queen....and people of Holy Church which may expend by year £100 of their benefices at the least, to the very value, only except, shall wear no *fur* in his clothes....upon the forfeiture of the said *fur*. And further to be punished at the King’s will.’—(*Rep.* by 1 *Jac.* I. c. 25. ss. 45, 47.)

37 *Edw.* III. c. 13. Concerning *Apparel*.—‘*Item*, that Clerks, which have degree in any Church, Cathedral, Collegial, or Schools, or Clerk of the King, that hath such estate that requireth *fur*, shall do and use according to the constitution of the same. And all other Clerks, which have 200 marks of land by year, shall wear and do as Knights of the same rent. And other Clerks within the same rent shall wear as the esquires of £100 of rent. And that all those, as well Knights as Clerks, which by this ordinance may wear *fur* in the winter in the same manner shall wear *liding* in summer.’—(*Rep.* by *ibid.*)

1 *Hen.* VIII. c. 15. Concerning *Apparel*.—‘II....And that no man under the degree of a Knight....except spiritual men, and sergeants at the law, and graduates at the Universities, use any *more cloth* in a long Gown than four broad yards, and in a riding Gown or Coat above three yards, upon pain of forfeiture thereof.’—(*Rep.* by *ibid.*)

7 *Hen.* VIII. c. 6. s. 15. Concerning *Apparel*.—‘XV....And that no man under the degree of a Knight....except spiritual men....use *more cloth* in a long Gown or Coat above three yards, upon pain of forfeiture thereof.’—(*Rep.* by *ibid.*)

24 *Hen.* VIII. c. 13. s. 15. Concerning *Excess of Apparel*. This Act is referred to in Elizabeth’s “*Book of Advertizements*.” It thus directs:—‘XV. Be it further enacted, that after the said Feast, none of the Clergy under the dignity of Bishop, Abbot, or Prior, being a lord of the Parliament, wear in any part of his or their Apparel of their bodies, or on their horses, any manner of stuff wrought or made out of this realm of England, Ireland, Wales, Calais, Berwick, or the Marches of the same, except that it shall be lawful to all Archdeacons, Deans, Provosts, Masters and Wardens of Cathedral or Collegiate Churches, Prebendaries, Doctors or Bachelors in Divinity, Doctors of the one Law, and of the other, and also Doctors of other Sciences which have taken that Degree, or he admitted in any University, to wear *sarcenet* in the lining of their Gowns, black *satin*, or black *camlet* in their Doublets and Sleeveless Coats, and black *velvet*, or black *sarcenet*, or black *satin*, in their Tippets and Riding Hoods or Girdles, and also *cloth of the colour of scarlet, murrie or violet*, and *furs* called gray, black hudge, foinés, shanks or meniver, in their Gowns and Sleeveless Coats, anything before mentioned to the

'contrary notwithstanding, and that none of the Clergy under the degrees aforesaid, wear any manner of *furs*, other than black cony budge, gray cony, shanks, calaber gray, fich, fox, lamb, otter, and bever. And that none of the Clergy under the degree aforesaid, other than Masters of Arts, and Bachelors of the one Law and of the other, admitted in any University, or such other of the said Clergy as may dispend yearly £20, over all charges, shall wear in their *Tippets* any manner of *sarcenet*, or other *silk*.'—(*Rep.* by 1 Jac. I. c. 25. ss. 45. 47.)

1 & 2 Phil. 4 Mar. c. 2.—'Whoever shall wear *silk* in or upon his Hat, Bonnet, Girdle, Scabbard, Hose, Shoes, or Spur-leathers, shall be three months imprisoned, and forfeit £10, except Mayors, Aldermen, &c.'—(*Rep.* by 1 Jac. I. c. 25. ss. 45. 47.)

We will now proceed to quote a few opinions.

HOOKE (ob. 1600.) says:—'What Habit or attire doth besem each order to use in the course of common life, both for the gravity of his place, and for example's sake to other men, is a matter frivolous to be disputed of. A small measure of wisdom may serve to teach them how they should cut their *Coats*. But seeing all well-ordered polities have ever judged it meet and fit by certain especial distinct ornaments to sever each sort of men from other when they are in public, to the end that all may receive such compliments of civil honour as are due to their rooms and callings, even when their persons are not known, it argueth a disproportioned mind in them, whom so decent orders displease.'—*Ecccl. Polity.* bk. V. chap. 78.

HEYLYN (ob. 1662.) writes:—'The regular Clergy in those days (1550) appeared not commonly out of their houses, but in their *Priest's Coats*, with the *Square Cap* upon their heads; and, if they were of note and eminency, in their *Gowns*, and *Tippets*. This Habit also is decried for superstitious; affirmed to be a Popish attire, and altogether as unfit for Ministers of the holy Gospel, as the Chimcre and Rochet were for those who claimed to be the successors of the Lord's Apostles. So Tyms replied unto Bp. Gardiner, when being asked, "whether a *Coat*," (In a Note—"i.e. a *Laical Coat*, instead of a *Gown*, or a *Priest's Coat*"), "with *stockings of divers colours*, the upper part *white*, and the nether-*stock russet*," (in which Habit he appeared before him) "were a fit Apparel for a Deacon"—which office he had exercised in his Church—he scarcely made answer, "that his vesture did not so much vary from a Deacon's, as his Lordship's did from that of an Apostle." The less to be admired in Tyms, in that I find the like averseness from that grave and decent Habit in some other men, who were in parts and place above him.'—*Hist. of the Reformation.* Vol. I. p. 195. E. H. S.

ARCHDEACON SHARP observes:—'The general purport of this Canon, is to enjoin a distinction, and a gravity in the Dress of the Clergy, whereby they may be known to all people to be of that order, and be sufficiently distinguished from the Laity, at all times, and on all occasions, whether in their journeys abroad, in their

'abode at home, or in their common conversation in their neighbourhood. But as for the particular clauses that describe and enjoin that prescript form of Habit, which was used in the reign of King Edward VIth, and continued by public authority in the reign of Queen Elizabeth (*See supra*), they are universally understood to be of no force or obligation in these our days. For, however decent and proper those garments might be reputed 200 years ago, when the Injunctions concerning Habit were thought necessary to be made, yet, as fashions in Dress are of all things most changeable, there is a great difference introduced of late years by custom, even in the Dress of the Clergy, though it be least of all subject to change. So that those very Habits designed by the Canon to express gravity, and procure reverence, (which is the professed end of all distinctions in our Habit), if now made use of by us, after another fashion hath prevailed, would produce without fail, the very contrary effect, and render us almost ridiculous to all that should behold us. So that a literal compliance with the Canon, after it hath been so long abrogated by custom, in respect of the particular forms of Dress enjoined in it, would only tend to destroy the first and principal intution of it. There is also another thing to be considered, in abatement of any obligation to the particular clauses of this Canon, which specify the Apparel prescribed; and that is that such express appointment was intended, and was indeed thought necessary, to put a conclusion to a long and warm contest concerning Clerical Habits. For it happened after the Reformation, that disputes were created and held up, not only concerning the Vestments in which the Clergy should publicly officiate in time of Divine Service (as particularly the Surplice, which controversy indeed ran to a great height, so as not to have subsided entirely to this very day) but they extended moreover to the *common and daily apparel* of the Clergy.... The inference (from the wording of the Canon) is, that, since these Garments are of themselves indifferent things, those that make most for decency, gravity, and uniformity, do best answer the design of the Canon, the letter of which, in some special clauses, is upon no better a footing than other antiquated and obsolete laws; which, though never formally repealed, do yet remain in no force of obligation, being universally neglected and overlooked. A reason which discharges from the obligation of all laws, but such as are either natural or divine, and consequently indefeasible. But, however, a decency in Apparel of Clergymen, that is, such as the custom of the times makes to be decency in the opinions of men, in every several age and country, is so far from being antiquated, or becoming obsolete, that it is everywhere and constantly expected; and every deviation from it is apt to be noted and censured. For however indifferent Habits may be of themselves, having in their own nature as little of profaneness, or special demerit, as they have of holiness, or special worthiness, according to this Canon; yet they may be such as shall not only be highly offensive to sober and serious persons, but shall also denote a weakness of mind and a levity of temper in the person that wears them, that must inevitably hurt his character and discredit his understanding. A man's garb doth often show what he is. And in our profession there needeth not any extraordinary humour of extravagance, or delicacy, to shew what a man is nct, viz. that

'he is not a Clergyman, at least, that he is one who is not really desirous to be thought so. There is good sense in an old-saying, I think of St. Jerome's, against all laboured elegance of Dress in a Minister of the Gospel, *ne calceamentis, quidem decorem quærat*. Whatever may be remarked in any part of his attire, betokening or giving suspicion that his mind is swayed by any other motives than those of cleanliness or decency, according to his rank and station in the Church, will as much tend to disgrace his judgment in the eyes of sober and wise men, as to grace his person in the opinion of those who are less discerning.... There are some parts of our peculiar Dress, which will at all times, and in all places sufficiently distinguish us from laymen, and which may without the least inconvenience be worn on every occasion that calls us abroad, and even upon journeys. Such badges of our Order, for instance, as the *Band*, *Hatband*, or *short Cassock*: which latter I the rather mention here, because it falls in with one of the directions in this *Canon*, which is yet very practicable as well as decent: viz: *uti ne in publicum nisi promissis vestibus induti prodeant*: which *promissæ vestes* are interpreted in a marginal Note by *Cassocks*, and in the English version of the Canon by a paraphrase, which implies a liberty of wearing them short.... The general and primary intention of the *Canon* is, that all persons in holy Orders shall use the Clerical Habit for this reason, *ut...extra Ecclesiam a populo discerni possent ac internosci*.' (p. 280.)—On the *Rubric and Canons*. Charge A. D. 1752.

The BISHOP OF LONDON (*Dr. Blomfield*) remarks, that there are cases 'in which a *Canon* has been long and generally neglected in a matter not of vital importance to the Church, and where such neglect has been sanctioned by those, whose duty it was to require its observance if they thought it necessary. Such, for instance, is the 74th *Canon*, on wearing *Gowns*, with standing Collars, and Cloaks with sleeves. "The general reason," observes *Bp. Stillingfleet*, speaking of that *Canon*, "continues in force, namely, that there should be a decent and comely Habit for the Clergy, whereby they should be known and distinguished from the people;" an object, of the importance of which I have on more than one occasion expressed a strong opinion; but which I fear, will not be attained, except by some authoritative regulation, to which the Clergy, not of this or that diocese, but in general, shall be required to conform. I am, however, of opinion, that the distinction between them and the Laity, as to their *ordinary Dress*, should be of a very simple kind, and not such as would be likely to expose them to the ridicule of those whose respect they wish to retain.' (p. 42.)—*Charge* 1842.

The REV. C. BENSON (late *Master of the Temple*) writes:—The obligation of the 74th *Canon*, not only binds the Clergy in general to use some "prescript form of decent and comely apparel, so as to have them known to the people, and thereby to receive the honour and estimation due," but it also, by the same authority and with great precision, binds upon each of them, in his respective station and degree, the wearing of a special form of outward Apparel, which it solemnly constitutes and appoints for the accomplishment of the purpose it has in view. We may, no doubt, and perhaps very justly, conceive that, after so length-

'ened and universal a discontinuance of the prescribed Dresses, their resumption would be likely to render the Ministers of religion ridiculous in the eyes of the multitude; and we may think it would be far wiser to make the distinction between the Clergy and Laity, of a more simple kind. Looking at the subject in the light in which it appears to our own private judgment, all this may be true: but, looking upon the *Canon* as a *law*, it must be acknowledged to be binding in all its parts; and as much, therefore, in the manner in which it commands us to carry out the principle into detail, as in establishing the principle itself. That principle is, that there shall be *decency, gravity, and order*, in the *Clerical Garments*.' (p. 14.)—*On the Rubrics and Canons*.

BINGHAM writes with regard to the ordinary Dress of the ancient Clergy:—Such a decent mean was to be observed, as might keep them from obloquy and censure on both hands, either as too nice and critical, or too slovenly and careless in their Dress: their Habit being generally to be such, as might express the gravity of their minds without any superstitious singularities, and their modesty and humility without affectation. In this matter, therefore, their rules were formed, according to the customs and opinions of the age, which are commonly the standard and measure of decency and indecency in things of this nature. Thus, for instance, long hair, and baldness by shaving the head or beard, being then generally reputed indecencies in contrary extremes, the Clergy were obliged to observe a becoming mediocrity between them. This is the meaning of that controverted Canon of the 4th Council of Carthage, according to its true reading, that a Clergyman shall neither indulge long hair, nor shave his beard: "*Clericus nec comam nutriat nec barbam radat*." (*Bk. vi. c. iv. §. 15.*)...As to the kind or fashion of their Apparel, it does not appear for several ages, that there was any other distinction observed therein between them and the Laity, save that they were more confined to wear that which was modest and grave, and becoming their profession, without being tied to any certain garb or form of clothing. Several Councils require the Clergy to wear Apparel suitable to their profession, but they do not express any kind, or describe it otherwise, than that it should not border upon luxury or any affected neatness, but rather keep a medium between finery and slovenliness. This was St. Jerom's direction to Nepotian, that he should neither wear black nor white clothing; for gayety and slovenliness were equally to be avoided, the one savouring of niceness and delicacy, and the other of vain-glory. Yet in different places different customs seem to have prevailed, as to the colour of their clothing. For, at Constantinople in the time of Chrysostom and Arsacius the Clergy commonly went in black, as the Novatians did in white...But we do not find these matters as yet so particularly determined, or prescribed in any Councils. For the 4th Council of Carthage requires the Clergy to wear such Apparel as was suitable to their profession but does not particularize any further about it, save that they should not affect any finery or gaiety or their shoes in clothing. And the Council of Agde gives the very same direction. (*ibid.* §. 18.)...If any Clergyman wore an indecent Habit, unbecoming his order and station in the Church, be made himself liable to Canonical

'censure. The 1st Council of Maseon forbids Clergymen to wear 'arms, or a soldier's coat, or any garments or shoes not becoming 'their profession, after the manner of seculars or laymen. And 'whoever offended in this kind was to be confined for thirty days in 'prison, and fed only with bread and water, for his transgression. 'But this was a rule only for common and ordinary cases, not for 'cases of great exigency, or times of persecution.' (*Bk. xvii. c. v. §. 23*).—*Antiquities of the Christian Church*.

The REV. M. PLUMMER, after quoting the Archbishop of Canterbury's *Letter to the Bishops*, A. D. 1770, thus:—"That you 'require your Clergy to wear their proper Habits, preserving 'always an evident and decent distinction from the Laity in their 'Apparel."—Adds:—"Although it is very usual for the Clergy to 'wear out of Church the *long Cassock, Gown, Bands, and Square Cap* (to which Graduates may add a Hood or Tippet of silk or 'sarcenet), on Sundays, and other particular occasions; yet in 'general the Archbishop's directions are but little attended to. 'It may therefore be as well to suggest, that a *short Cassock* 'under the coat (similar to that worn by Deans and Canons, 'who have no privilege above their brethren in this respect), would 'be "an evident and decent distinction from the Laity," not at all 'troublesome or ridiculous, but "comely and scholar-like," as the 'Canon requires. This would do very well for ordinary occasions, 'the other being reserved for particular days; and then the Clergy 'would always be known to the people, and thereby would receive 'the honour and estimation due to the especial messengers and 'Ministers of Almighty God." (*p. 37*).—*Observations on Bk. of Common Prayer*.

The REV. J. E. RIDDLE says:—"The origin of a peculiar or 'professional Dress among the Clergy has been traced by most 'writers, as well Romish as Protestant to the 4th century. "Every 'one knows," says Pelliccia, "that during the first three centuries 'of the Christian era, the Dress of the Clergy was not in any 'respect different from that of the Laity; and, in fact, it was then 'important that the Clergy should not be made in any manner 'conspicuous to the observation of their beathen adversaries. It 'has been debated whether or not the Clergy began to assume 'a peculiar Habit in the course of the 4th century. But the 'documents of Ecclesiastical History clearly prove that the Clergy 'generally wore the common Dress of the Laity until the 6th 'century...But they began gradually to make a distinction at the 'end of the 4th, and beginning of the 5th centuries...From the 6th 'century, the Clergy were distinguished by a peculiar Dress," (*De Christ. Eccl. Polit. i. sec. 4. c. 7. App. 2.*) 'The decided 'character which the Clerical Habit assumed about that period 'appears to have been occasioned by the innovations or new 'fashions in Dress, which had been introduced by the Barbarians 'who had over-run the Western Empire. The Clergy adhered 'to the older and more simple fashion, and hence their dress 'became peculiar. All that has been here said relates properly 'to the civil or ordinary Habit.' (*p. 351*)... 'It is not likely that 'the Clergy appeared in public during the times of persecution, in 'any other than the ordinary Habit of the age...Those admonitions 'of the early Church, by which the Clergy are required to appear

'in a becoming and simple Dress, relate to the Habits of common life; and prove, not that they had already been accustomed to wear appropriate Vestments during the celebration of Divine Service, but that, out of the Church assemblies, they dressed according to the fashion of common life. It was from the excesses and follies of this fashion that they were required to abstain. Jerome expressly asserts that one Dress was worn in sacred ministrations, and another in ordinary life. (*Com. in Ezek. c. 44*)... Monks were the first who introduced a distinction between the ordinary dress of spiritual persons and others; a practice which was strongly reprobated by the Roman Bishop Cœlestinus, and by others of his age, (*p. 353*)... The Clerical *tonsure* was introduced during the 6th, 7th, and 8th centuries; and was afterwards recognized as indispensable. In later times, and in the Western Church alone, *wigs* were adopted by the Clergy of all confessions; and the fashion of wearing them was retained, notwithstanding repeated prohibitions, until it gradually died away of its own accord.' (*p. 354*).—*Christian Antiquities*.

The REV. E. SCOBELL, referring to CANON 74, remarks:—'The Clergy ought to be personally known and personally respected; and the truth is that they *are* universally known, to all desirable and practical purposes, and universally respected, if they be but careful, and prudent, and true to themselves. But this is not accomplished now by the same means as formerly. With the disappearance of the old habits and fashions of the world at large, the daily Robes of the Clergy have also disappeared; and so the law of old, that regulated for our ancestors in the Church *then*, "Cassocks, and Coats, and long Gowns, Coifs, and Night-caps, and Stockings, Doublets, and Hose," and all in order to attain a particular purpose, has long been suffered unanimously in the progress of natural change, to become obsolete.... The Clergy seldom, if ever, follow what is called in an invidious sense the "*Fashion*:" as long as any style of Dress is incipient, and on that very account peculiar, or in any way exclusive or notable, it is almost universally avoided by them, as betraying a studied concern for outward vanities unbecoming what should be their unearthly character and deadness to frivolity: but of any change of private Habit, which Society at large has consented to adopt, or any established improvement or convenience which an advancing age has introduced, and custom made common, what is fairly to debar a Minister of the Gospel from partaking, provided he act in a spirit of true and rational compliance? ... What is the Clerical *Hat*, as it is called, but conformity to the fashion of society? In reality it has nothing at all to do with Ecclesiastical Dress or Clerical prerogative: it was the more customary *Hat* of the times, worn by every one, and even now lingering among us as a specimen of by-gone times, with some of the elder population in different parts of the country: and this *Hat* the Clergy of that day conformed to, and adopted and wore, in common with other men. And what was the *Wig*.... but of the same spirit of conformity? It had no exclusive licence to fix itself to the Clergy: it belonged to them in right only of a common use, which as citizens they tardily, perhaps, claimed and adopted. *Wigs* were never any part or parcel of the ancient English Dress: they were

'of Continental extraction taken upon up by CHARLES II. during his long residence abroad, and were never known....until after the Restoration.... In the Church.... they are perhaps wisely put away as less agreeable to Christian simplicity.' (p. 49).—*Thoughts on Church Matters.*

In POPULAR TRACTS we read:—'Nothing has hitherto been said of the *Ordinary Dress* of the Clergy, that is, of their Dress out of the Church: but it is too important a branch of our subject to be passed over without notice. At present our Ministers are not distinguishable from many lay persons, and especially from the race of schismatical teachers who, in this respect, ape them as much as may be. And yet that the Clergy should be outwardly distinguished from secular persons a little reflection must soon prove:—(after quoting the 74th *Canon*, it proceeds). It is much to be wished that the Clergy at large would observe this *Canon*, as some among them regularly do. Then we of the Laity would always know our spiritual Pastors and Masters, and have no excuse for not showing them the respectful attention which is their due. And then also there would be much less risk than at present of some meddling Laymen or schismatic intruding himself upon the performance of any Clerical duty. A supposed instance of such intrusion has only recently occurred.' (p. 10).—No. II. Published by A. Holden, Exeter.

DR. BURN, speaking of the *Ordinary Apparel*, says:—'The Canonical habit (properly speaking) is that which is enjoined by the Canons of the Church. But in a matter so fluctuating as that of Dress, it is impossible to lay down rules for Apparel in one age which will not appear ridiculous in the next. In such case the general rule can only be, that Clergymen shall appear in Habit and Dress such as shall comport with gravity and decency, without effeminacy or affectation. The CANONS for the Habit of Clergymen are chiefly these two that follow, which for the reason above mentioned are now become matters only of curiosity and speculation.' (here are quoted *Abp. Stratford's Constitution*, and the 74th *Canon*; both of which are cited above).—*Eccl. Law* Phil. iii. 354.

MR. A. J. STEPHENS (*Barrister-at-Law*) adopts the words of Dr. Burn, given above; adding in a *Note*:—'Most of the peculiar Habits, in the Church, in the Courts of Justice, and in the Universities, were formerly the common Habit of the Nation, but have been retained by persons occupying places of importance as having an air of antiquity, and thereby conducing to attract veneration.' (p. 961).—*Practical Treatise on The Laws Relating to the Clergy.*

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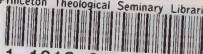
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